



Nectarean words of ANdAL

Simple explanation

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Pronunciation guide

- A is used for “aa” sound – example: emperumAnAr, rAmAnuja
- E is used for “yay” sound – example: EkAdhasi
- I is used for “ee” sound – example: ISvara. "ee" is also used at times, when the word contains both "I" and "I" as in the case of IIIA - it will be written as leelA (to avoid confusion)
- O is used for “Oh” sound – example: Om
- U is used for “oo” sound – example: Urdhva pundram
- zh is used for very strong “l” sound – example: AzhwAr
- L is used for strong “l” sound – example: muL (thorn)
- N is used for strong “n” sound – example: nArAyaNa
- R is used for strong “r” sound - example: puRappAdu (procession); its also used for “tr” sound in thamizh when there is double “R” - example: uRRAr (utRAR - relative)
- d is used strong “d” sound – example: garuda
- dh is used for meek “d” sound – example: gOvindha
- t is used for strong “t” sound – example: ganta
- th is used for meek “t” sound – example: vratham
- b is used for meek “b” sound – example: budhdhi
- bh is used for strong “b” sound – example: bhakthi
- sa, sha, ksha are typed as it is – examples: samskritham, shashti and kshama
- S is used for strong “s” sound – example SEsha, kESava
- : is used for ha sound in samskritham words – examples: nama: to be said as namaha



Our AzhwArs and AchAryas have showed us two great treasures - archAvathAra emperumAns and granthams (dhivya prabandham, sthOthrams, vyAkyAnams, rahasya granthams etc). We strive to provide access to both - emperumAn and granthams, and the AzhwArs/AchAryas, through our website portal (<http://koyil.org>). As part of this initiative, we are presenting printed books for the benefit of everyone. We request and encourage everyone to make use of this opportunity and

- get these books for oneself and develop/refresh one's own knowledge
- get these books in bulk and place them in their AchArya's mutt/thirumALigai, so that the AchArya can give a copy of these books to those who become Sishyas. These books can be studied by Sishyas and any doubts can be clarified by the AchArya himself - thus leading to an enriching relationship between AchArya and Sishya.
- share them with others as a compliment during SrlvaishNava festivals, functions at home etc and gift them to friends/relatives during functions and important events at their homes
- think about many other creative ways of sharing/spreading knowledge

Reading the principles explained by our pUrvAchAryas in simple language will make us gain knowledge about our sampradhAyam and will also stimulate the taste for progressing further such as learning the literature in depth through upanyAsams, kAlakshEpams etc under qualified scholars and engaging in various kainkaryams.

With the intent of spreading this divine knowledge far and wide to reach all SrlvaishNavas and those who are aspiring to become a SrlvaishNava, we only expect a minimum donation that covers the cost to print the books. Courier/postage charges will be extra.

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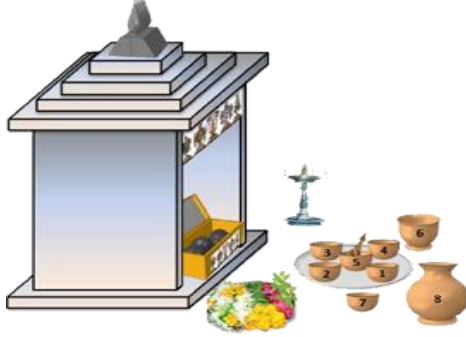
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Basics of SrlvaishNavam

For SrlvaishNavas, the following points are very useful to understand and practice in their lives on a day-to-day basis.



1. Respect SrlvaishNavas irrespective of their varNam, ASramam, gyAnam, etc. Respect towards fellow bhAgavathas is bhagavAn's first expectation from his devotees.
2. Lead a simple life devoid of ego and possessiveness. Once we realize the miniscule nature of the AthmA (self) and the grandeur nature of bhagavAn, we can never think great about ourselves.
3. Regular interaction with one's own AchArya is a very important aspect. It is important and mandated for the Sishya to help his AchArya in physical, financial needs as much as possible.
4. Perform nithya karmAnushtAnams such as snAnam, Urdhva puNdra dhAraNam, sandhyAvandhanam etc., according to one's own varNam and ASramam. Through performance of such ordained activities, one develops internal and external purity which will lead to sustenance and nurturing of true knowledge.
5. Always wear thirumaN and SrlchUrNam (thilak) - this is our primary identity of our servitorship towards bhagavAn. It is most important to wear it boldly at all circumstances and never feel ashamed of it.
6. Wear traditional clothes panchakachcham, madisAr etc., as per one's gender, varNam, ASramam. There is nothing to feel shy about being who we are and what our culture is – especially coming in the great lineage of AchAryas.
7. Always engage in worshiping Srlman nArAyaNan, AzhwArs and AchAryas. On the contrary avoid worshiping dhEvathAntharams (dhEvi dhEvathAs - dhEvathAs such as rudhra parivAr, indhra, varuNa,

agni, navagrahams, etc). This is one of the most important principles highlighted by our pUrvAchAryas. One of the main relationships between bhagavAn and jlvAthmA is bharthru-bhAryA (husband-wife) relationship. Since all jlvAthmAs are feminine in nature and bhagavAn is the singular masculine entity, all jlvAthmAs have this common relationship with bhagavAn. So, it is imperative for one to manifest faithfulness towards bhagavAn at all times and avoid any relationships with dhEvathAntharams.

8. thiruvArAdhanam at home is an important aspect in a SrlvaishNava's daily routine. emperumAn has mercifully descended into our own homes to accept our worship. It is a great insult to ignore him and will be very detrimental for ones own spiritual progress to ignore perumAL at home. Even while we are travelling, it is best to carry the thiruvArAdhana perumAL also with us. If that is not possible, at least adequate arrangements should be made to ensure proper thiruvArAdhanam for him either at our own home by SrlvaishNavas or by placing him in other SrlvaishNavas' homes. It is completely disrespectful to leave him locked in the home without daily thiruvArAdhanam. There is a detailed discussion on thiruvArAdhanam at <http://ponnadi.blogspot.in/2012/07/srivaishnava-thiruvaraadhanam.html>.
9. Always consume those food materials that are allowed in SAsthrAm based on one's own varNam and ASramam. Such food stuff should first be offered to emperumAn, AzhwArs and AchAryas and then only be consumed. We should never consume such foods that are not offered to emperumAn. There is a detailed discussion on AhAra niyamam at http://ponnadi.blogspot.in/2012/07/srivaishnava-aahaara-niyamam_28.html and <http://ponnadi.blogspot.in/2012/08/srivaishnava-ahara-niyamam-q-a.html>.
10. Seek out the association of SrlvaishNavas. It is important to engage with meaningful spiritual conversations that will uplift us and help us in our spiritual progress.
11. dhivya dhEsams, AzhwAr/AchArya avathAra sthalams and abhimAna sthalams are important parts of our life. One should lead a life of service in dhivya dhEsams and so on. If the circumstances are not right presently to be engaged in such service, try to visit such holy places frequently and also plan for such setup in the future.
12. dhivya prabandham is the most important aspect for SrlvaishNavas. Learning the pAsurams, understanding the meanings of the same (according to pUrvAchAryas' explanations) and putting those principles in to practice are the 3 most important aspects which

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define a SrlvaishNava. dhivya prabandham develops detachment towards worldly matters and attachment towards bhagavAn and bhAgvathAs.

13. The lives of our pUrvAchAryas are by themselves the greatest source of learning and inspiration for us. They have demonstrated utmost dignity and compassion towards all beings and all the situations/dilemmas that we come across today are addressed clearly in their lives.
14. Study of pUrvAchArya literature is most important. One should allocate some time on a daily basis to plunge into the greatest available treasure, i.e., pUrvAchArya literature in the form of vEdhAntham, dhivya prabandham, sthOthra granthams, vyAkyAnams, historical depictions, etc. There is plenty of such information available in our websites (<http://koyil.org/index.php/portal/>) for reading.
15. Listening to kAlakshEpams (lectures of commentaries with source text) under scholars is most important to get thorough understanding of the essential principles. Nowadays, there are many lectures available in CDs and websites. For those who cannot attend these lectures personally, they can make use of such resources that are available. Even while listening from home, one should try to be in proper attire and listen to these lectures with attention as it would be done in physical presence.
16. Engage in some meaningful kainkaryam. SAsthram says “servitorship becomes devoid when there is no service” – as a servitor of Srlman nArAyaNan, AzhwArs and AchAryas, one should always engage in some service. It can be physical, monetary, intellectual etc. There are so many ways to engage in service. There is also so much demand for those who are interested in kainkaryam. One should always commit to some service which is recurring and fulfill that too. This way, there is constant engagement with bhagavAn and bhAgavathas.
17. Help fellow bhAgavathas and others in acquiring this most wonderful knowledge about bhagavAn, AzhwArs and AchAryas. Constant engagement in sharing such knowledge is mutually beneficial and enjoyable for both the speaker and listener. Our pUrvAchAryas have set a wonderful precedent by sharing many divine literature for the sole purpose of uplifting everyone through true knowledge. It is the duty of all of us to also study them carefully under proper guidance and then share the same with our family, relatives, friends and all those who desire for such knowledge.

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18. Finally, one should constantly long for the eternal blissful life in parama padham which is fully fitting for the true nature of the soul. A real SrIvaishNava would never fear death for that which leads to the eternal service to bhagavAn in the most magnificent SrIvaikuNtam. Our AzhwArs and AchAryas always served bhagavAn and bhAgavathas when present here and desired to continue the same after reaching parama padham also.



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thiruppAvai



Sri maNavALa mAmunigaL reveals very beautifully, the greatness of ANdAL in the 22nd pAsuram of upadhEsa raththinamAlai:

**inRO thiruvAdippUram * emakkAga
anRO * ingu ANdAL avadhariththAL * – kunRADha
vAzhvAna * vaigundha vAn bOgam thannai igazhndhu *
AzhwAr thirumagaLArAy*

Is today thiruvAdippUram (the star pUram in the month of Adi)? Just as a mother will jump into a well to save her child (which had fallen into that well), Sri bhUmippirAtti, leaving aside the unlimited joyful experience in SrlvaikuNtam, incarnated as ANdAL, the divine daughter of periyAzhwAr, in order to uplift me, on this day. She incarnated in this world only to show in action the words of Sri varAhap perumAn to bhUmip pirAtti “By praising me

through their words, meditating on me through their mind and worshipping me through flowers, jlvAthmAs (sentient entities) can easily attain me”. What amazement! What a grace!

ANdAL considered herself as a cow-herd girl, SrlvillipuththUr as Srl gOkulam, her friends as cow-herd girls, the emperumAn who is residing in vadaperungOyil (in SrlvillipuththUr) as kaNNa (krishNa), and the temple itself as the divine residence of nandhagOpar (father of krishNa). Through her great mercy, she revealed through simple-to-understand thamizh pAsurams called thiruppAvai that emperumAn is the means to attain him and that carrying out kinkaryam (service) to him purely for his happiness, after attaining him through his devotees, with the recommendatory role played by nappinnaip pirAtti, is the *svarUpam* (basic nature) for every AthmA.

thiruppAvai is celebrated as the root for all the vEdhas. In other words, we can see the essence of vEdhas in thiruppAvai. An important revelation in vEdhas is that one can attain the divine feet of emperumAn with the help of those who are experts in vEdhas. In the same way, carrying out service to emperumAn along with his other devotees, for his happiness alone, is considered to be important. We can enjoy this aspect in thiruppAvai. emperumAnAr (bhagavadh Srl rAmAnuja) was called as *thiruppAvai jlyar* because of his involvement with the prabandham thiruppAvai. Another unique greatness for this prabandham is that there is no other prabandham in this world which is recited by everyone, from children to elders, with great happiness.

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The simple translation for this prabandham is being written with the help of pUrvAchAryas' (preceptors') commentaries.

thaniyans

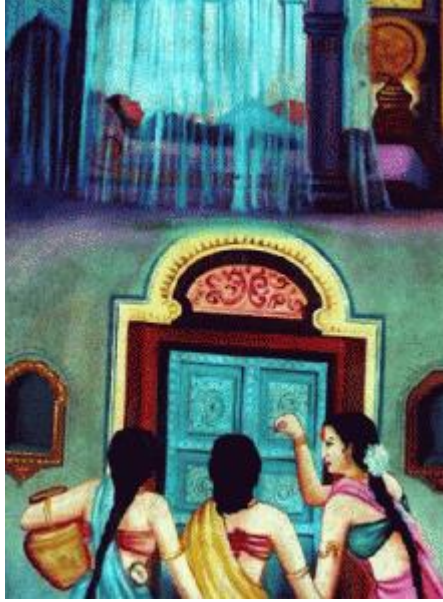
pAsurams 1 – 5

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thaniyans



*nILA thunga sthanagiri thatlsuptham udhbOdhya krishNam
pArArthyam svam Sruthi Satha Siras sidhdham*

adhyApayanthi

svOchchishtAyAm sraji nigaLitham yA balAth kruthya

bhungthE

gOdha thasyai nama idham idham bhUya Ev'sthu bhUya

kaNNA (Sri krishNa) sleeps on the bosom of nappinnaippirAtti, who is the incarnation of nILA dhEvi (one of the consorts of emperumAn). Her bosom is like the slope of a mountain. ANdAL has imprisoned that kaNNA with the garland that she had donned earlier. She wakes up kaNNA and informs him about her *pArathanthriyam* (being totally dependent on emperumAn) which has been clearly shown in *vEdhAnthams* which are the end portions

of vEdhams. Let my salutations to her, who forcefully goes to emperumAn and enjoys him, be there forever.

*annavayal pudhuvai ANdAL * arangaRkup
pannu thiruppAvaip palpadhiyam * – innissiyAl
pAdik koduththAL naRpAmAlai * pUmAlai
sUdik koduththALAich chollu*

ANdAL nAchchiyAr, who incarnated in SrlvillipuththUr which is surrounded by fields having swans roaming around, mercifully composed the prabandham thiruppAvai with sweet notes and offered it to Srl ranganaAtha as a garland of verses. She also submitted garland made of flowers, after donning it herself, first. Sing about that great ANdAL.

*sUdik koduththa sudark kodiye! * tholpAvai
pAdi aruLa valla pal vaLaiyAy – nAdi nI
vEngadavaRku ennai vidhi enRa immARRam *
nAm kadavA vaNNamE nalgU*

Oh one who submitted garland of flowers after donning it herself first and who is like a shiny creeper! Oh one who mercifully sang about pAvai nOnbu (a ritual followed by girls) which is being observed for a very long time and who has donned bangles on her divine hand! You had beseeched manmatha (cupid) to make you as a servitor to emperumAn at thiruvEngadam. You should mercifully shower us with your grace so that we do not have to tell him.

pAsurams 1 to 5



First pAsuram. Praising time, cow-herd girls and emperumAn, who is both the means and the end result, ANdAL resolves that she will observe *mArgazhi nOnbu* (a fasting or religious penance observed in the thamizh month of *mArgazhi*) so that she could have *krishNAnubhavam* (enjoying krishNa).

**mArgazhith thingaL madhi niRaindha nannALAI *
nIrAdap pOdhuVlr pOdhumino nErizhaiyIr *
slr malgum AyppAdich chelvach chiRumIrgAL *
kUrvEl kodum thozhilan nandhagOpan kumaran **
Er Arndha kaNNi yasOdhai iLam singam *
kAr mEnich chengaN kadhira madhiyam pOl mugaththAn *
nArAyaNaE namakke paRai tharuvAn *
pArOr pugazhap padindhu ElOr embAvAy* 1

Oh young girls in thiruvAyppAdi (Sri gOkulam) who have the wealth of *krishNa kainkaryam* (service to krishNa)! Oh those who are wearing great ornaments! It is an auspicious day on this full moon day of *mArgazhi*. kaNNan is the obedient son of nandhagOpar, who has a sharp spear which will destroy creatures which could harm kaNNan; kaNNan is the lion cub of yaSOdhAppirAtti who has

beautiful eyes. kaNNan has a divine form which has the complexion of dark cloud, has reddish eyes and has a face like sun and moon. He is nArayaNa, emperumAn, and will give us all, his servitors, *kainkaryam* (service to him). Come together.

Second pAsuram. She lists the do's and don'ts while engaging in *krishNAnubhavam*. She says that for us who have surrendered to emperumAn, the conduct of *pUrvAchAryas* (preceptors) is the guideline.

*vaiyaththu vAzhvIrGAL nAmum nam pAvaikkuch *
cheyyum kirisaigaL kELIrO * pARKadalul
paiyathth thuyinRa paraman adipAdi *
neyyuNNOm pAluNNOm nAtkAIE nIrAdi **
mai ittu ezhudhOm malar ittu nAm modiyOm *
seyyAdhana seyYom thIkkuRalai chenRu OdhOm *
aiyamum pichchaiyum Andhanaiyum kaikAtti *
uyyumAReNNi ugandhu ElOr embAvAy* 2

Oh those who have been born to live in this world! Listen to the activities which we should perform, happily after understanding the path to uplift ourselves. We will praise the divine feet of the supreme entity who is reclining in *thiruppARKadal* (milky ocean). We will not consume ghee (clarified butter) and milk. We will wake up early in the morning and have a bath. But we will not apply the decorative pigment to the eyes and neither would we wear flower on our tresses. We will not carry out activities prohibited by our elders. We will not indulge in back-biting. We will donate to the apt people and offer alms to the needy to the extent that we are capable of giving.

Third pAsuram. ANdAL prays that benefits should accrue to all the people who are in *brindhAvan* who had given her

permission to enjoy *krishNAnubhavam* (the experience of krishNa). The implied meaning is that everyone should get *krishNAnubhavam*.

**Ongi ulagu aLandha uththaman pEr pAdi *
nAngaL nam pAvaikkuch chARRi nIrAdinAI *
thInginRi nAdu ellAm thingaL mummAri peydhU *
Ongu perum sennel Udu kayal ugaLa **
pUnguvalaip pOdhil poRi vaNdu kaN paduppa *
thEngAdhE pukku irundhu slrththa mulai paRRi
vAngak * kudam niRaikkum vaLLal perum pasukkaL *
nIngAdha selvam niRaindu EIOr embAvAy 3*

We will recite the divine names of the supreme entity who grew huge in his form and measured all the worlds. We will have a bath since we are observing *nOnbu*. If we do that, rain will fall three times in the month, throughout the country, without any harm. Due to that, carp fish will leap through the reddish paddy crops which have grown tall. Spotted beetles will sleep on the blue Indian water lily flower. People could go without hesitation to the well grown cows in that place, which are magnanimous, and they will give milk which will overflow the container in which it is received. The place will be full of such indelible opulence.

Fourth pAsuram. ANdAL orders *parjanya dhEva* (deity for rain) to precipitate three times in a month (for the brAhmaNas, for the king and for chaste women) so that people in *brindhAvan* can live prosperously and engage in *krishNAnubhavam*.

*Azhi mazhaik kaNNA onRu nI kai karavEI *
AzhiyuL pukku mugandhu kodu Arththu ERi *
Uzhi mudhalvan uruvam pOI mey kaRuththu **

*pAzhiam thOLudaip paRpanAbhan kaiyil ***
*Azhi pOl minni valampuri pOl ninRu adhirndhu **
thAzhAdhE sArngam udhaiththa saramazhaipOl
*vAzhA ulaginil peydhidAy * nAngaLum*
mArgazhi nlr Ada magizhndhu EIOr embAvAy 4

Oh varuNa, the lord for rain, who has the quality of depth just like the sea! You should not hide anything. Entering the ocean, you should absorb the water from it and roaring thunderously, you should climb on to the sky. Becoming dark, just like the divine form of emperumAn who is the lord of time and other such entities, you should be splendidous like the divine disc which is held on his divine hand by emperumAn, who has a divine, lotus-like, navel. You should blow steadily, like the divine conch which is on the other divine hand of emperumAn. Without any delay, you should precipitate rain like a rain of arrows which emerge from *sArngam*, the divine bow of emperumAn, so that the people in this world could get uplifted and we, who are observing the nOnbu, could happily bathe in the month of mArgazhi.

Fifth pAsuram. ANdAL shows that all the *karmas* (deeds which result in both virtue and sin) will disappear if one involves continuously in the recitation of emperumAn's divine names. The deeds of past will get burnt out like cotton which has been put in fire, the deeds in future will leave without getting attached, just like water on a lotus leaf. An important feature to be noted here is that emperumAn removes all the deeds of past. He will remove the (bad) deeds which may be performed unknowingly in future; however he ensures that we experience the result of (bad) deeds which may perform knowingly in future.

*mAyanai mannu vada madhurai maindhanaith **
*thUya perunlr yamunaith thuRaivanai **
*Ayar kulaththinil thOnRum aNiviLakkai **
*thAyaik kudal viLakkam seydhA dhAmOdharanai ***
*thUyOmAy vandhu nAm thUmalarth thUvith thozhudhu **
*vAyiAl pAdi manaththinAl sindhikka **
*pOya pizhaiyum pugu tharuvAn ninRanavum **
thlyinil thUsAgum seppu EIOr embAvAy 5

dhAmOdharan has amazing activities; he is the king of the resplendent mathurA in the north; he plays on the banks of river yamunA which runs deep with water; he is like an auspicious lamp, who incarnated in the clan of cow-herds and who brought fame to the divine stomach of Srl yaSODhA. If we approach him with purity, worship him with flowers, meditate on him through our mind and recite about him through our mouth [worshipping him through all three faculties of mind, speech and body], all our bad deeds of the past as well as sins which we may indulge in, in the future, will disappear just like a piece of cotton thrown into fire. Hence, sing about him.

Thus, through the first five pAsurams, emperumAn's *para* (Srlman nArAyaNa in SrlvaikuNtam), *vyUha* (lord of thiruppARkadal), *vibhava* (thrivikrama), *antharyAmi* (as the indwelling soul of varuNa) and *archchai* (emperumAn at vadamadhura) forms were mentioned.

pAsurams 6 to 15



Now, from the sixth to fifteenth pAsuram, ANdAL nAchchiyAr wakes up ten cow-herd girls as representative of waking up the five lakh cow-herd girls in *thiruvAypAdi* (Sri gOkulam). These pAsurams have been organised in such a way that she wakes up ten devotees who are experts in vEdham.

Sixth pAsuram. In this, she wakes up a cow herd girl who is new to *krishNAnubhavam*. This cow-herd girl is satisfied

experiencing kaNNa all by herself. This is the *prathama parva nishtai* (being anchored in first stage) in experiencing emperumAn. If one understands being together with (other) devotees, it would be the *charama parva nishtai* (being anchored in ultimate stage).

*puLLum silambina kAN puL araiyan kOyil **
*veLLai viLisangin pEraravam kEttilaiyO ? **
*piLLAy ezhundhirAy pEy mulai nanju uNdu **
*kaLLach chagadam kalakku azhiyak kAl Ochchi ***
*veLLaththu aravil thuyil amarndha viththinai **
*uLLlaththuk koNdu munivargaLum yOgigaLum **
*meLLa ezhundhu ari enRa pEr aravam **
uLLam pugundhu kuLirndhu EIOr embAvAy

6

Birds are flying, chirping, as you can see. Can't you hear the loud sound emanating from the white coloured conch which is blowing from the temple of emperumAn, who is the lord of garuda, who himself is the chief of these birds?

Oh little girl (who is new)! Wake up! emperumAn [as kaNNa] drank the poison as well as the life of demon *pUthanA* who came in the form of kaNNa's mother; stretched his legs in such a way that the demon *Sakata* who was full of deception was dismembered; he reclined on the mattress of AdhiSEshan at thiruppARkadal, and he is the causative reason for this world. *munis* (sages) who meditate on such emperumAn and *yOgis* (ascetics) who carry out service to emperumAn, meditate on that emperumAn and get up in the morning, without giving any trouble to him who is residing in their hearts. Even as they get up, the huge sound of "Hari Hari" which they utter entered our heart and cooled it.

Seventh pAsuram. In this, ANdAL is waking up a cow-herd girl who is well versed in *krishNAnubhavam*. However, this girl is staying inside her house in order to hear the sweet voice of ANdAL and her friends.

*klsu klsu enRu engum AnaichchAththan * kalandhu
pEsina pEchcharavam kEttilaiyO? pEyppeNNE *
kAsum piRappum kalakalappak kai pErththu *
vAsa naRum kuzhal Aychchiyar ** maththinAl
Osai paduththa thayir aravam kEttilaiyO ?
nAyagap peNpiLLAy nArAyaNan mUrthy *
kEsavanaip pAdavum nI kEttE kidaththiyO ?
thEsam udaiyAy thiRa EIOr embAvAy*

7

Oh ignorant (who despite having devotion towards krishNa is not realising it)! Can't you hear the chirping of the Kingcrow bird's "klsu klsu" in all directions? Can't you hear the sound of churning of curd caused by the movement of shaft by the hands of cow-herd girls, who have fragrant and beautiful tresses and whose ornaments of gold coins and gold beads are making noise? Oh one who is the leader of the cow-herd girls! Even as we are singing about kaNNa who is the incarnation of nArAyaNa, could you remain lying like this? Open the door.

Eighth pAsuram. In this she is waking up a cow-herd girl who is very much liked by kaNNa and who is very proud because of that.

*klzh vAnam veLLenRu erumai siRu vIdu *
mEyvAn parandhana kAN mikkuLLa piLLaigaLum *
pOVAn pOginRAraip pOgAmal kAththu * unnaik
kUvuvAn vandhu ninRom ** kOdhlukalam udaiya
pAvAy ezhundhirAy pAdip paRai koNdu *
mAvAy piLandhAnai mallarai mAttiya **

*dhEvAdhi dhEvanaich chenRu nAm sEviththAl **

AvA enRu ArAindhu aruL EIOr embAvAy

8

Oh girl who is liked by krishNa! The sky in eastern direction is becoming lighter. The bullocks have been let out for a short time to graze outside and are roaming. We have come to the entrance of your house, stopping girls who are going for a bath considering it as the ultimate benefit. Wake up! If we go and worship kaNNa, who tore the mouth of the demon *kEsi*, who killed the wrestlers during the festival of bows conducted by *kamsa* and who is the leader of *nithyasUris*, he will analyse our shortcomings and bless us speedily.

Ninth pAsuram. Here, she wakes up a cow herd girl who is with the firm belief that emperumAn himself is the means [to attain him] and who is enjoying various charming things with emperumAn. This girl is like *slthAppirAtti* who told *hanumAn* “*Srl rAma* himself will come and save me”.

*thUmaNi mAdaththuch chuRRum viLakkeriya **

*dhUpam kamazhath thuyil aNai mEl kaN vaLarum **

*mAmAn magaLE maNikkadhavam thAL thiRavAy **

*mAmIr avaLai ezhupplro? ** un magaLdhan*

*UmaiyO anRich chevidO? anandhalO? **

*Emap perundhuyil mandhirappattALO? **

*mAmAyan mAdhavan vaigundhan enRu enRu **

nAmam palavum navinRu EIOr embAvAy

9

Oh the daughter of my maternal uncle who is sleeping on a comfortable bed inside a mansion which is studded with faultless gems, with auspicious lamps shining and fragrant smoke wafting gently! Remove the latches of the carbuncle doors. Oh *mAmi* (wife of maternal uncle)! Wake up your daughter. Is your daughter dumb? Or is she deaf? Or, is

she tired? Has she been kept under protection? Has she been tied down with any spell, to sleep for a long time? We have recited several divine names of emperumAn such as *mAmAyan* (one who has amazing activities), *mAdhavan* (consort of Srl mahAlakshmi), *vaigundhan* (Srl vaikuNtanAthan) etc. Still, she hasn't woken up!

Tenth pAsuram. In this ANdAL wakes up a cow herd girl who is dear to kaNNa. She is of the firm belief that emperumAn is the means to attain him and is firmly engaged in that, due to which she is much liked by emperumAn.

*nORRuch chuvarkkam puguginRa ammanAy **
*mARRamum thArArO vAsal thiRavAdhAr? **
*nARRath thuzhAy mudi nArAyaNan * nammAl*
*pORRap paRai tharum puNNiyanAl ** paNDu oru nAL*
*kURRaththin vAy vlzhndha kumbakaruNanum **
*thORRum unakke perum thuyuil thAn thandhAnO? **
*ARRa anandhal udaiyAy arum kalamE **
thERRamAy vandhu thiRa ElOr embAvAy 10

Oh the girl who has observed penances to continuously enjoy heaven! Though the door has not been opened, will they (those who are inside) not, at the least, utter a word from inside? Did kumbhakarna, in an earlier time, who fell into the mouth of yama because of emperumAn, who has the divine name of nArAyaNa, who is praised by us to live for a long time and who grants us service, lose to you and hand over his quality of sleeping for a long time, to you? Oh one who has a beautiful sleep! Oh one who is like a rare ornament! Clear up [from your sleep] and open the door.

Eleventh pAsuram. In this she wakes up a cow-herd girl who is very much liked in brindhAvanam, like kaNNa. In this pAsuram, the importance of following *varNASrama dharma* (following the rules of one's class and stage in one's life) has been shown.

*kaRRuk kaRavaik kaNangaL pala kaRandhu *
seRRAr thiRal azhiyach chenRu seruch cheyyum *
kuRRam onRu illAdha kOvalar tham poRkodiye *
puRRaravu algul punamayile pOdharAy **
suRRaththuth thOzhimAr ellArum vandhu * nin
muRRam pugundhu mugil vaNNan pEr pAda *
siRRAdhe pEsAdhe selvap peNdAtti * nl
eRRukku uRangum poruL EIOr embAvAy* 11

Oh the one who is like a golden creeper, born in the clan of herdsmen, who milk many clusters of youthful cows, who reach the dens of enemies and destroy their strengths and who are faultless! One who is having a waist similar to the spread hood of a snake which is in its nest, and who is like a peacock in its habitation! Come outside. Though all of us, your friends, who are like your relatives, have come to the courtyard of your mansion and are reciting the divine names of emperumAn kaNNa who has the complexion of a bluish cloud, why are you, who are fit for our affection, still sleeping without stirring or speaking?

Twelfth pAsuram. In this, she wakes up a cow-herd girl who is the sister of a cow-herd boy who is a close friend of kaNNan and who does not observe *varNASrama dharma*. When one is fully engaged in *kainkaryam* (carrying out service) to emperumAn, *varNASrama dharmas* are not important for him. However, when he completes carrying out *kainkaryam* and starts carrying out his routine

activities, the *varNASrama dharmas* assume importance for him.

*kanaiththu iLangaRRu erumai kanRukku irangi **
*ninaiththu mulai vazhiyE ninRu pAI sOra **
*nanaiththu illam sERakkum naRchelvan thangAy **
*paniththalai vlzha nin vAsal kadai paRRi ***
*sinaththinAI then ilangaik kOmAnaich cheRRa **
*manaththukku iniyAnaip pAdavum nI vAy thiRavAy **
*iniththAn ezhundhirAy Idhu enna pEr uRakkam **
anaiththu illaththArum aRindhu EIOr embAvAy 12

Buffaloes which have young, nursing calves, taking pity on their calves, are crying out and increasing the quantum of milk in their udders, thinking of their calves. The excess milk thus secreted is making the house very muddy. Oh one who lives in such a house and is the sister of the cow-herd boy who is having the eminent wealth of *krishNa kainkaryam*! Though we are holding on to the entrance to your house, with dew falling on our heads, and are singing about *emperumAn rAma* who, in anger, killed *rAvaNa*, the head of beautiful *lankA*, and who gives delight to the mind, you are not speaking. At least now, wake up. What a lengthy sleep is this? All the people residing in *thiruvAyppAdi* have come to know of your sleep.

Thirteenth pAsuram. In this, she wakes up a cow-herd girl who is herself admiring the beauty of her eyes, in solitude. Since eyes generally denote knowledge, it could be said that this girl has complete knowledge in matters relating to *emperumAn*. She is of the opinion that *kaNNa* will come looking for her, on his own. Since *kaNNa* is referred to as *aravindhaIOchanan* (one who has eyes which are like lotus), she is one who has matching eyes to his.

*puLLin vAy kINdAnaip pollA arakkanai **
*kiLLik kaLaindhAnaik klrththimai pAdippOy **
*piLLaigaL ellArum pAvaikkaLam pukkAr **
*veLLi ezhundhu viyAzham uRangiRRu ***
*puLLum silambina kAN pOdharikkaNNinAy **
*kuLLak kuLirak kudaindhu nlrAdhAdhE **
*paLLik kidaththiyO? pAvAy nl nannALAI **
kaLLam thavirndhu kalandhu EIOr embAvAy 13

All the girls (who are observing *nOnbu*) have reached the place earmarked for observing *nOnbu*, singing the valorous acts of emperumAn who tore the mouth of the demon *bakAsura* who came in the form of a stork, and who effortlessly destroyed *rAvaNa* who is the epitome of all harm. The planet Venus has risen and the planet Jupiter has disappeared from the sky. Birds are dispersing in various directions, seeking food. Oh one who has eyes similar to cat and doe! Oh one who has natural femininity! On this auspicious day, are you sleeping in your bed, deceptively (enjoying emperumAn alone) instead of joining with us and having a bath in the cold water?

Fourteenth pAsuram. Here, she wakes up a girl who had given word that she would wake up everyone but still is sleeping in her house.

*ungaL puzhaikkadaith thOttaththu vAviyuL **
*sengazhunlr vAy negizhndhu Ambal vAy kUmbina kAN **
*sengal podikkURai veN pal thavaththavar **
*thangaL thirukkOyil sangiduvAn pOdhandhAr ***
*engaLai munnam ezhuppuvAn vAy pEsum **
*nangAy ezhundhirAy nANAdhAy nAvudaiyAy **
*sangodu chakkaram Endhum thadakkaiyan **
pangayak kaNNAnaip pAdu EIOr embAvAy 14

Oh the one who is complete [in all qualities], who took a vow that you would come and wake us all up! Oh one who is without any shame! On one who could speak well! In the pond at the backside of your house, the red water lilies have blossomed and the blue lily has closed its petals [signifying dawn]. *sanyAsis* (those who have renounced everything) are going to the temple, with their saffron clothes and white teeth, to blow the conch [signifying opening of the temple]. Wake up to sing about the supreme being who has the divine disc and divine conch held in the beautiful divine hands and who is having reddish lotus-like eyes.

Fifteenth pAsuram. In this, she wakes up a girl who is waiting anxiously to behold the sight of ANdAL and her friends coming to her mansion.

*ellE iLam kiLiyE innam uRangudhiyO **
*chillenRu azhiayEnmin nangaimlr pOdharginREn **
*vallai un katturaigaL paNdE un vAy aRidhum **
*valleergaL nIngaLE nAnEdhAn Ayiduga ***
ollai nI pOdhAy unakku enna vERu udaiyai?
*ellArum pOndhArO? pOndhAr pOndhu eNNikkoL **
val Anai konRAnai mARRArAi mARRu azhikka
*vallAnai * mAYanaip pAdu EIOr embAvAy* 15

[The explanation for this is given as a conversation between the girls who have come and are waiting outside her house and the girl who is inside]

Girls outside: Oh one who is like a youthful parrot! How sweet is your way of talking! Are you sleeping even after all of us have come here?

Girl inside: Oh girls who are complete in all respects! Do not call out to me angrily, like this. I am coming out immediately.

Girls outside: You are very smart in your way of speaking. We know your rude words as well as your mouth for a very long time.

Girl inside: You people are experts in the way of speaking! Let whatever I do be incorrect. What should I do now?

Girls outside: Wake up fast. Do you have any special benefit?

Girl inside: Have all those, who are supposed to come, arrived?

Girls outside: All have arrived. You could come out and take a head-count yourself.

Girl inside: What am I to do after coming out?

Girls outside: Come out to sing about kaNNa who killed a strong elephant, who is capable of draining the strength of his enemies and who has amazing activities.

pAsurams 16 to 20



In the sixteenth and seventeenth pAsurams, ANdAL is waking up in samsAram, representatives of nithyasUris such as *kshEthrapAlas* (guards of the town), *dhvArapAlas* (guards at the entrance), AdhiSEshan et al.

In the sixteenth pAsuram, she wakes up the guards at the entrance of nandhagOpar's divine mansion and the guards at the entrance of his room.

*nAyaganAy ninRa nandhagOpanudaiya
kOyil kAppAnE * kodiththOnRum thOraNa
vAyil kAppAnE * maNikkadhavan thAL thiRavAy *
Ayar siRumiyarOmukku ** aRai paRai
mAYan maNivaNNan nennaIE vAy nErndhAn *
thUyOmAy vandhOm thuyil ezhap pAduvAn *
vAYal munnamunnam mARRAdhE amma * nl
nEya nilaikkadhavam nlkku EIOr embAvAy

16

Oh the one who is guarding the divine mansion of our swAmy (lord) nandhagOpan! Oh the one who is guarding the arch which has flags! You should remove the latch of the door which is embedded with gem stones. kaNNa, who has amazing activities and who has the divine complexion of bluish gem stone, has promised us yesterday itself that he will give us the resounding drum. We have come with purity in our hearts, to wake him up. Oh our lord! Without rejecting this request, you, who are affectionate towards kaNNa, should open this door.

Seventeenth pAsuram.In this, she wakes up Srl nandhagOpan, yaSOdhA and nambi mUththa pirAn (balarAman).

ambaramE thaNNIrE sORE aRanjeyyum
emperumAn nandhagOpAlA ezhundhirAy *
kombanArkkellAm kozhundhE kulaviLakke *
emperumAtti yaSOdhAy aRivuRAY **
ambaram Udu aRuththu Ongi ulagu aLandha *
umbar kOmAnE uRangAdhu ezhundhirAy *
sembon kazhal adich chelvA baladhEvA *
umbiyum nlyum ugandhu EIOr embAvAy* 17

Oh our swAmy (lord) nandhagOpa who donates vasthram (dress), water and food! Please wake up. Oh one who is the head of the cowherd girls who have slender frames! Oh one who is the beacon of the clan of cowherd girls! Oh yaSOdhAp pirAtti, our leader! Be aware. Oh the king of celestial entities who pierced through the sky to rise up and measure all the worlds! You should wake up from your sleep. Oh one who has the victorious anklets made of reddish gold on his divine feet, balarAma! Both you and

your brother kaNNan should wake up from your divine sleep.

In the eighteenth, nineteenth and twentieth pAsurams: ANdAL thinks that there is some shortcoming in waking up kaNNan emperumAn. She realises that she has not had the recommendatory role from nappinnaip pirAtti. In these three pAsurams she celebrates the greatness of nappinnaip pirAtti, the intimacy between her and kaNNan emperumAn, her unlimited enjoyability, her youthfulness, her beautiful divine form, her quality of being his sweetheart and her recommendatory role [in requesting emperumAn to shower his mercy on chEthanAs]. Our pUrvAchAryas would say that desiring only emperumAn and forgetting about pirAtti is similar to the state of sUrpaNakA and desiring only pirAtti, leaving aside emperumAn, is similar to the state of rAvaNan.

Eighteenth pAsuram. Since emperumAn did not wake up however much she tried, she thinks that she could wake him up if she tried through the *purushakAram* (recommendatory role) of nappinnaip pirAtti, and does that. This pAsuram is one which emperumAnAr was very fond of.

**undhu madha kaLiRRan OdAdha thOL valiyan *
nandha gOpAlan marumagaLE nappinnAy *
gandham kamazhum kuzhalee kadai thiRavAy *
vandhu engum kOzhi azhaiththana kAN ** mAdhavip
pandhal mEl palgAl kuyil inangaL kUvina kAN
pandhAr virali un maiththunan pEr pAda *
sendhAmaraik kaiyAl slr Ar vaLai olippa
vandhu thiRavAy magizhndhu ElOr embAvAy*

18

Oh the daughter-in-law of Srl nandhagOpa, who has the strength of an elephant and strength of shoulders such that he does not have to step back from a battle! Oh nappinnaip pirAtti! Oh one who has fragrant tresses! Open the entrance door. See how the hens are chirping, from all directions! Look at the flock of cuckoo birds which are chirping from the shed put up for creepers. Oh one who has fingers holding on to a ball of flowers! Open the door with happiness, with the bangles on your beautiful hands resounding well, with your divine hand which is like a reddish lotus.

Nineteenth pAsuram. In this, she wakes up kaNNa and nappinnaip pirAtti, alternatively.

*kuththu viLakku eriyak kOttukkAI kattil mEI **
*meththenRa panjasayanaththin mEI ERi **
*koththu alar pUnguzhal nappinnai kongaimEI **
*vaiththuk kidandha malar mArbA vAy thiRavAy ***
*maiththadam kaNNinAy nI un maNALanai **
*eththanai pOdhum thuyil ezha ottAy kAN **
*eththanaiyElum pirivu ARRugillAyAI **
thatthuvam anRu thagavu EIOr embAvAy 19

Oh one who is sleeping, keeping your broad divine chest on the divine bosoms of nappinnaip pirAtti whose tresses are well decorated with bunches of blossomed flowers! You have got on top of the cot whose legs are made of elephant's tusks, with the lamp burning. Please open your divine mouth and speak a word [to us]. Oh one who has her eyes decorated with black pigment! You are not allowing your consort to wake up even for a moment. Wouldn't you be away from him even for a moment? Not letting him to come near us is neither apt for your

svarUpam (basic nature) nor for your *svabhAvam* (basic character).

Twentieth pAsuram: In this, she wakes up both nappinnaip pirAtti and kaNNA and tells nappinnaip pirAtti “You should unite kaNNA with us and help us to enjoy him”

*muppaththu mUvar amararkku mun senRu **
*kappam thavirkkum kaliyE thuyil ezhAy **
*seppam udaiyAy thiRal udaiyAy * seRRARckku*
*veppam kodukkum vimalA thuyil ezhAy ***
*seppanna men mulai sevvAych chiRu marungul **
*nappinnai nangAy thiruvE thuyil ezhAy **
*ukkamum thattu oLiyum thandhu un maNALanai **
ippOdhe emmai nlrAttu ElOr embAvAy 20

Oh emperumAn kaNNA who has the strength to remove the hurdles of thirty three and a crore celestial entities by acting ahead! Wake up. Oh one who has the honesty to protect devotees! Oh who has the strength to protect! Oh one who has the purity to trouble the enemies! Wake up. Oh nappinnaip pirAtti who has divine bosom like golden dome, who has reddish mouth and slender waist! Oh one who is like periya pirAtti (Sri mahAlakshmi)! Wake up. You should bestow on us materials for our *nOnbu* such as circular fan made of palm leaves, mirror as well as your husband kaNNA and you should bathe us immediately.

pAsurams 21 to 30

nappinaip pirAtti joins the group of ANdAL saying “I am one among you in enjoying emperumAn”

Twenty first pAsuram. In this, she celebrates kaNNa’s birth in the clan of nandhagOpa, his supremacy and his quality realised through the stable vEdhas.

*ERRa kalangaL edhir pongi mldhaLippa *
mARRAdhE pAl soriyum vaLLal perum pasukkaL *
ARRap padaiththAn maganE aRivuRay *
URRam udaiyAy periyAy ** ulaginil *
thORRamAy ninRa sudarE thuyil ezhAy *
mARRAr unakku vali tholaindu un vAsal kaN *
ARRAdhu vandhu un adi paNiyumA pole *
pORRi yAm vandhOm pugazhndhu EIOr embAvAy 21*

Oh the son of nandhagOpa who has huge, magnanimous cows which are capable of giving milk continuously such that all the vessels kept for storing the milk will get filled up and even overflow! You should wake up from your divine sleep. Oh one who has the strength as mentioned by vEdhas which are the most supreme authentic text! Oh one who is great! Oh one who has the splendour and who stood in this world to be seen by everyone! Wake up. We have reached the entrance to your divine mansion, praising you, just as your enemies reach after losing their strength, without any other refuge, and bow down to your divine feet.

Twenty second pAsuram. In this, ANdAL tells emperumAn that she and her friends do not have any other refuge and that they have come to him just like vibhIshaNa came to surrender to Srl rAma. She reveals to

emperumAn that she has got rid of all her other desires and that she desires only his grace.

*angaN mA gyAlaththu * abhimAna
banghamAy vandhu nin paLLik kattil klzhE *
sangam iruppAr pOl vandhu thalaippeydhOm *
kiNkiNi vAych cheydha thAmaraip pUp pOIE **
sem kaN siRuch chiRidhE em mEl vizhiyAvO ?
thingaLum Adhiththiyanum ezhundhAR pOl *
am kaN iraNdum koNdu engaL mEl nOkkudhiyEl *
engaL mEl sAbam izhindhu ElOr embAvAy* 22

We have come here just like kings who rule earth, which is beautiful, expansive and huge, assemble together, under your throne, after having their egos demolished. Would you not glance at us gradually with your merciful eyes, which are like the mouth of a tinkling ornament and like a semi-blossomed lotus flower? If you look at us with your eyes which are like sun and moon, all our sorrows will disappear.

Twenty third pAsuram. In this emperumAn kaNNA, having made ANdAL to wait for a long time, asks her as to what she desires. She tells him to get up from the bed, walk to his throne, and like a King, ask her in the assembly of his court as to what her request is.

**mAri malai muzhainjil mannik kidandhu uRangum *
slriya singam aRivuRRuth thl vizhiththu *
vEri mayir ponga eppAdum pErndhu udhaRi *
mUri nimirndhu muzhangip puRappattu **
pOdharumA pOIE nI pUvaip pUvaNNA *
un kOyil ninRu inganE pOndhu aruLl * kOppu udaiya
slriya singAsanaththu irundhu * yAm vandha
kAriyam ArAyndhu aruL ElOr embAvAy* 23

Oh the one who has a dark complexion like a purple flower! Just like a lion which has been sleeping inside a cave during monsoon time wakes up from its sleep, looks all around with its fiery eyes, stretches and moves its body such that the fragrant mane falls off in all directions, lets out a roar and comes out majestically, you should come to this place inside your divine mansion, get up on the beautiful, eminent throne, and shower your grace on us by asking us the purpose of our arrival here.

Twenty fourth pAsuram. After seeing him get seated, she starts carrying out *mangaLASAsanam* (invocation of blessings) to him. Being the divine daughter of periyAzhwAr, ANdAL's aim is to only carry out *mangaLASAsanam* to emperumAn. ANdAL and her friends carried out *mangaLASAsanam* to emperumAn after seeing his gait, just like slthAp pirAtti, the sages at dhaNdakAraNyam and periyAzhwAr. They also felt sad that they had made emperumAn, who has such soft divine feet, to walk.

anRu ivvulagam aLandhAy adi pORRi
*senRu anguth thennilangai seRRAY thiRal pORRi **
*ponRach chagadam udhaiththAy pugazh pORRi **
*kanRu kuNiLA eRindhAy kazhal pORRi ***
*kunRu kudaiyA eduththAy guNam pORRi **
*venRu pagai kedukkum nin kaiyil vEl pORRi **
*enRu enRu un sEvagamE Eththip paRai koLvAn **
inRu yAm vandhOm irangu ElOr embAvAy 24

The term *pORRi* means “May you live long” denoting *mangaLASAsanam*.

Oh one who measured these worlds long time back, for dhEvas! May your divine feet live long. Oh one who went

to the beautiful lankA, rAvaNa's place, and destroyed it! May your strength live long. Oh one who kicked the wheel such that the demon *Sakata* who had pervaded it was killed! May your fame live long. Oh one who threw a calf at wood apple such that the demons inside both the calf and the wood apple were killed! May your divine feet live long. Oh one who held the gOvardhana hill as an umbrella! May your auspicious qualities live long. May the spear, which is in your hand and which destroys enemies, live long! We have come here, carrying out *mangaLASAsanam* many times like this, praising your valour, in order to get from and to carry out *kainkaryam* (service) to you. You should shower your grace on us.

Twenty fifth pAsuram. When emperumAn asks them as to whether they need anything for carrying out their *nOnbu*, they say that all their sorrows have disappeared after having carried out *mangaLASAsanam* to him and that the only thing that they want is *kainkaryam*.

*oruththi maganAyp piRandhu * Or iravil
oruththi maganAy oLiththu vaLarath *
tharikkilAnAgith thAn thIngu ninaindha *
karuththaip pizhaippiththuk kanjan vayiRRil **
neruppenna ninRa nedumAIE * unnai
aruththiththu vandhOm paRai tharudhi Agil *
thiruththakka selvamum sEvagamum yAm pAdi *
varuththamum thIrndhu magizhndhu EIOr embAvAy 25*

Incarnating as the son of the unique dhEvaki pirAtti, and in that incomparable night, you grew as the son of the unique yaSOdhAp pirAtti. During that time, unable to tolerate it, kamsan thinking ill of you, wanted to kill you. Oh supreme being who stood like fire on the stomach of that kamsan

and destroyed that thought as well as kamsan! We have come here, seeking from you what we wanted. If you fulfil our prayer, we will praise your wealth and valour, which even pirAtti likes, get rid of this unhappiness of being separated from you and will feel blissful.

Twenty sixth pAsuram. In this, she tells him the accessories which are needed for the *nOnbu*. While earlier she had said that nothing is needed, she now seeks *kainkaryaparas* (those who carry out kainkaryam) such as *pAnchajanyAzhwAn* (divine conch) for carrying out *mangaLASAsanam*, lamp to see his divine face clearly, flag which announces his presence, canopy which provides him shade etc. Our *pUrvAchAryas* reveal that ANdAL is seeking these so that her *krishNAnubhavam* (experiencing krishNa) would be complete and proper.

*mAIe maNivaNNA mArgazhi nIra AduvAn **
*mElaiyAr seyvanagaL vENduvana kEttiyeI **
*gyAlaththai eIlAm nadunga muralvana **
*pAl anna vaNNaththu un pAnchasanniyamE ***
*pOlvana sangangaL pOyppAdu udaiyanavE **
*sAlap perum paRaiyE pallANdu isaippArE **
*kOla viLakke kodiyE vidhAnamE **
Alin ilaiyAy aruL EIOr embAvAy 26

Oh one who is affectionate towards your devotees! Oh one who has the complexion of a bluish gem! Oh one who slept divinely on the tender banyan leaf during deluge! If you ask us as to what accessories we need for our bath in the month of *mArgazhi*, in line with what had been carried out by our elders, we will tell you. We need conches such as the milky white *pAnchajanya* which can blow resoundingly, making the entire world to tremble. We need percussion

instruments which are spacious and big. We need those who will sing *thiruppallANdu*, lamps, flags and canopies.

In the twenty seventh and twenty eights pAsurams she confirms that emperumAn alone is both the means to attain him and the end result [to carry out service to him].

Twenty seventh pAsuram.ANdAL explains emperumAn's distinguished quality of attracting both the favourable and unfavourable entities towards him. Further, she says that the highest level of *purushArtham* (goal or end result) is the *sAyujya mOksham* (to be with emperumAn) of carrying out *kainkaryam* to emperumAn continuously, without ever separating from him.

**kUdArai vellum slrk kOvindhA * undhannaip
pAdip paRai koNdu yAm peRum sammAnam *
nAdu pugazhum parisinAl nanRAga *
sUdagamE thOL vaLaiyE thOdE sevippUvE **
pAdagamE enRu anaiya pal kalanum yAm aNivOm *
Adai uduppOm adhan pinnE pAl sORu *
mUda ney peudhu muzhangai vazhivAra *
kUdi irundhu kuLirndhu EIOr embAvAy* 27

Oh gOvindhA who has the auspicious quality of winning over those who do not bow down! The further honour that we get after praising you and getting the *kainkaryams* is to wear various ornaments such as bracelet, armlet, ear stud, other ear ornaments, anklets etc which *nappinnaip pirAtti* and you don on us. We will wear the clothes which you drape on us. After that, we should together eat the ghee covered *akkAravadisil* (sweet prepared with rice, milk, sugar and ghee) and the excess ghee overflowing our elbow.

Twenty eighth pAsuram. In this, ANdAL explains the causeless connection between emperumAn and all the AthmAs, her inability to engage with any [other] means, greatness of emperumAn, his quality of uplifting everyone (having *adhvEsham* (non-hatred) as the reason, just like the cows of *vrindhAvan*) without expecting anything in return.

**kaRavaigAL pin senRu kAnam sErndhu uNbOm *
aRivu onRum illAdha Aykkulaththu * undhannaip *
piRavi peRundhanaip puNNiyam yAm udaiyOm *
kuRai onRum illAdha gOvindhA ** un thannOdu
uRavEl namakku ingu ozhikka ozhiyAdhu *
aRiyAdha piLLagaLOm anbinAl * undhannaich
chiRu pEr azhaiththanavum siRi aruLadhE *
iRaivA nI thArAy paRai ElOr embAvAy* 28

Oh gOvindhA who has no fault whatsoever! We will follow the cows to the forest, roam around and eat together. We have the fortune of having you born in this clan of cow-herds which does not have any knowledge. Oh lord! The relation that we have with you cannot be severed either by you or by us. Do not get angry with us since we have called you by insignificant names due to our affection, and bless us by giving the end result that we are seeking.

Twenty ninth pAsuram. Here, she reveals an important principle: carrying out *kainkaryam* is not for our happiness, but it is only for his happiness. Further, she says that due to her deep desire for *krishNAnubhavam*, she started observing this *nOnbu* merely as a pretext.

** siRRam siRu kAIE vandhu unnaich chEviththu * un
poRRamarai adiyE pORRum poruL kELAy *
peRRam mEyththu uNNum kulaththil piRandhu * nI*

*kuRREval engaLaik koLLAmal pOgAdhu ***
*iRRaip paRai koLvAn anRu kAN gOvindhA **
*eRRaikku EzhEzh piRavikkum * undhannOdu*
*uRROmE AvOm unakke nAm At seyvOm **
maRRai nam kAmangaL mARRu EIOr embAvAy 29

Oh gOvindhA! You should hear the result of our coming here early in the morning, bowing down and reciting *mangaASAnam* to your most desirable, golden, lotus-like divine feet. You, who had been born in the clan of cow-herds, who graze their cows and eat, should not remain without accepting confidential *kainkaryam* from us. We did not come here to receive the percussion instrument, drum, from you. We should have a connection with you for time unlimited, irrespective of the number of times that we take birth. We should carry out *kainkaryam* only to you. When we carry out such *kainkaryam* you should remove the thought from us that it is for our happiness. You should mercifully grace us such that the *kainkaryam* is only to make you happy.

Thirtieth pAsuram: Since emperumAn tells her that he will fulfil her desires, she rids herself of the emotions of the cowherd girl and sings this pAsuram as her own self, ANdAL. She affirms that whoever sings these pAsurams will attain the same *kainkaryam* which she did, even if they do not have the same purity of heart that she had. In other words, the cow-herd girls who lived during the time of kaNNa in vrindhAvan and had deep affection for him, ANdAL who had the same mental make-up in SrlvillipuththUr as the cow-herd girls and anyone else who learns and sings these pAsurams, will attain the same benefit. [parAsara] bhattar [son of kUratthAzhwAn, one of rAmAnuja's principal disciples] would mercifully say "Just

as the cow yields milk even after seeing the [dead] calf which is stuffed with hay, if anyone sings these pAsurams which are dear to emperumAn, (s)he will get the same benefit which those who are dear to emperumAn get”. ANdAL completes the prabandham by narrating the incident of emperumAn churning the milky ocean. This is because, the cow-herd girls desired to attain emperumAn. To attain emperumAn, the *purushakAram* of pirAtti is needed. emperumAn churned the ocean only to bring pirAtti out of the ocean and to marry her. Hence ANdAL too narrates this incident and brings the prabandham to its end. ANdAL is one who is firmly in the state of *AchAryAbhimAnam* (dear to AchArya). Thus, she completes the prabandham by showing that she is *bhattarpirAn kOdhai* (daughter of periyAzhwAr, bhattarpirAn).

**vangak kadal kadaindha mAdhavanai kESavanai *
thingaL thiru mugaththuch chEzhiyAr senRiRainji *
angap paRai koNda ARRAi * aNi pudhuvaip
paingamalath thaN theriyal bhattarpirAn kOdhai sonna **
sangath thamizhAlai muppadhum thappAmE *
ingu ipparisu uraippAr IriraNdu mAi varaith thOL *
sengaN thirumugaththuch chelvath thirumAIAI *
engum thiruvArul peRRu inbuRuvar embAvAy 30*

kESavan (emperumAn), the supreme entity, churned the milky ocean. Cow-herd girls, with beautiful faces like moon and with distinguished ornaments, went, worshipped that emperumAn and got benefit in *thiruvAyyppAdi* (Srl gOkulam). ANdAL, the daughter of periyAzhwAr who has garland with cool, lotus flowers, and who incarnated in beautiful SrlvilliputhUr, mercifully narrated that history [of cow-herd girls getting benefit from emperumAn]. These

thirty pAsurams are to be sung in large gatherings. Those who sing these thirty pAsurams, without missing anything, in this way, in this world, will get the grace of emperumAn who has divine shoulders like huge mountains, has a divine face with reddish divine eyes [reddish eyes denote affection towards devotees] and has wealth. Such people will remain blissful in all places.

nAchchiyAr thirumozhi



maNavALa mAmunigal beautifully reveals the greatness of ANdAL in the twenty fourth pAsuram of upadhEsa raththina mAlai.

*anju kudikku oru sandhadhiyAy * AzhwArgaL
tham seyalai * vinji niRkum thanmaiyaLAY * – pinjAyp
pazhuththALai ANdALAip * paththiyudan nALum *
vazhuththAy manamE magizhndhu*

ANdAL incarnated as the only inheritor in the clan of AzhwArs. The term *anju* would refer to the numeral ‘five’ as well as ‘fear’. In the first interpretation it would refer to the fact that ANdAL is the only inheritor for the clan of AzhwArs just as *parikshith* was the only inheritor to the clan of the five pANDavas. In the second interpretation it would mean that she is the only inheritor to the clan of AzhwArs who were always fearful as to what harm would come emperumAn’s way. periyAzhwAr was

always engaged in singing *mangaLASasaam* [to wish well] to emperumAn, wishing him to live long while all the other AzhwArs were engaged in the state of *paramabhakthi* (a state in which they cannot sustain themselves in the absence of emperumAn). ANdAL was engaged in *mangaLASasaam* for emperumAn, like periyAzhwAr, and was steeped in devotion too, like the other AzhwArs. The term *pinjAyp pazhuththaL* refers to the state when someone (or something) matures at a young state itself. Normal plants would initially give rise to flower, which will become the unripened fruit and finally yield the ripened fruit. However, the plant *thuLasi*, even as it germinates and sprouts from the earth, will let out its fragrance. ANdAL was similar to the latter. In other words, even at a very young age, she was steeped in devotion. She composed the thirty pAsurams of thiruppAvai when she was just five years of age. In nAchchiyAr thirumozhi she melts to attain emperumAn. Oh my heart! Celebrate such ANdAL all the time.

In thiruppAvai which she composed, she determined that emperumAn is the *upAyam* (means to attain him) and the *upEyam* (end result to enjoy, after attaining him). Since emperumAn did not come and take charge of her, she became heart-broken. With uncontrolled desire to attain emperumAn, ANdAL composed this wonderful prabandham, nAchchiyAr thirumozhi.

At the end of each *padhigam* (decad) she identifies herself as *vittuchiththan kOdhai* and *battarpirAn kOdhai* (daughter of periyAzhwAr), being subservient to periyAzhwAr. She reveals her state of being in *AchArya nishtai* (fully anchored in the position of being

subservient to *AchArya*, the guru) by saying that she would welcome if *emperumAn* accepts her for the sake of *periyAzhwAr*. Being the reincarnation of *bhUmippirAtti* (*bhUdhEvi*), by manifesting her close relationship with *emperumAn*, she makes us engage in the ecstasy of devotion.

This simple explanation is being written with the help of *periyavAchchAn piLLai*'s commentary and *puththUr swAmy*'s explanation to it.

- thaniyans
- First thirumozhi – *thaiyoru thingal*
- Second thirumozhi – *nAmam Ayiram*
- Third thirumozhi – *kOzhi azhaippadhan*
- Fourth thirumozhi – *theLLiyAr palar*
- Fifth thirumozhi – *mannu perum pughazh*
- Sixth thirumozhi – *vAraNam Ayiram*
- Seventh thirumozhi – *kaRpUram nARumO*
- Eighth thirumozhi – *viNNeela mEIAppu*
- Ninth thirumozhi – *sindhurach chembodi*
- Tenth thirumozhi – *kArkkOdal pUkkAL*
- Eleventh thirumozhi – *thAmugakkum*
- Twelfth thirumozhi – *maRRirundhIrgatku*
- Thirteenth thirumozhi – *kaNNan ennum*
- Fourteenth thirumozhi – *kaNNan ennum*

thaniyans



*alli nAL thAmarai mEl AraNangin inthuNaivi
malli nAdANda mada mayil – melliyaAL
Ayar kula vEndhan AgaththAL then pudhuvai
vEyar payandha viLakku*

ANdAL nAchchiAr has a soft nature; she is the dear friend of the deity periya pirAttiiAr who resides permanently on lotus flower which has petals which have blossomed just then and she is the beautiful peacock who rules over the country of *thirumalli*. She complements the divine form of kaNNan emperumAn who is the king of the cowherd clan and she is resplendent as the divine lamp sired by periyAzhwAr who is the head of the clan of brAhmaNas in the beautiful SrivillipuththUr.

*kOlach churisangai mAyan sevvAyin guNam vinavum
seelaththanaL then thirumalli nAdi sezhunguzhal mEl*

*mAlaith thodai thennarangarukku lyum madhippudaiya
sOlaikkiLi avaL thUya naRpAdham thuNai namakkE*

ANdAL has the greatness of enquiring about the taste of reddish divine lips of emperumAn who has amazing activities, after looking at the beautiful Srl pAnchajanyam (divine conch) which is curled. She is the leader of the country of *thirumalli*. She has the greatness of offering to thiruvaranganAthan (the Lord of Srlrangam), the garland which she had donned on her beautiful tresses and removed. She is like the parrot in the garden. Such ANdAL's divine feet which have purity and sweetness embellished in them, are our refuge.

mudhal thirumozhi – thai oru thingaLum



ANdAL considered emperumAn as the means in thiruppAvai. She also revealed that carrying out kainkaryam (service) alone to that emperumAn, without any selfishness [that the service is being rendered for his happiness and not for our happiness], is the benefit for attaining him. emperumAn will give the benefit if one has this thought. However, in the case of ANdAL, emperumAn did not come to accept her and fulfil her desire. She became perplexed due to the unbounded love that she had towards emperumAn and the fact that he did not come to accept her. Those who were in ayOdhya, including slthAp pirAtti, went to all deities and prayed for Srl rAma's welfare even though they did not

worship any deity other than Srl rAma. Even hanumAn, who had said that he will not enjoy Srl rAma in any other form, went to a deity vAchaspathi and prayed for Srl rAma's welfare. In the same way, ANdAL is praying to *kAmadhEvan* (cupid, god of love) here, to unite her with emperumAn. Our pUrvAchAryas (preceptors) have said that ignorance which emanates out of *bhagavath bhakthi* (devotion towards emperumAn) is very great. Just as periyAzhwAr offered garlands made of flowers to emperumAn, ANdAL too offers wild flowers which he desires, to *kAmadhEvan*, to make him unite her with emperumAn. Even if ANdAL did like this, it is acceptable for the distress of her separation from emperumAn while if we worship other deities, it will not fit our *svarUpam* (basic nature).

First pAsuram. In this she explains the method by which she worships kAman and his brother sAman.

*thai oru thingaLum tharai viLakkith thaN maNdalamittu
mAsi munnAL
aiya nuNmaNal koNdu theru aNindhu azhaginukku
alangariththu ananga dhEvA!
uyyavumAngoLO enRu solli unnaiyum umbiyaiyum
thozhudhEn
veyyadhOr thazhal umizh chakkarakkai vEngadavaRku
ennai vidhikkiRRiyE*

Throughout the (thamizh) month of *thai*, I had mopped the area in which he would come. I had made a cool stage (for carrying out the *maNdala pUjA*). For the first fifteen days in the (thamizh) month of *mAsi*, I had decorated the street in which he would come with

beautiful, fine sand [which will not hurt his soft feet]. I had looked at him and said “Oh manmadha! Will you fulfil my desire?” I worshipped you and your brother sAman. You should make me subservient to thiruvEngadamudaiyAn who has in his divine hands, the unique, fiery divine disc.

veLLai num maNai koNdu theruvaNindhu
veLvaraippadhan munnam thuRai padindhu
muLLumillAch chuLLi eri maduththu muyanRu unnai
nORkinREn kAmadhEvA!
kaLLavizh pUngaNai thoduththukkoNdu kadalvaNnan
enbadhOr pEr ezhudhi
puLLinai vAy piLandhAn enbadhOr ilakkinil puga ennai
eygiRRiyE

Third pAsuram. She says that if he [manmadha] does not want her to abuse him, he should reach her to thiruvEngadamudaiyAn.

maththa nan naRumalar murukka malar koNdu
muppOdhum unnadi vaNangi
thaththuvamili enRu nenjerindhu vAsagaththazhiththu
unnai vaidhidAmE
koththalar pUngaNai thoduththukkoNdu gOvindhan
enbadhOr pEr ezhudhi
viththagan vEngadavANan ennum viLakkinil puga ennai
vidhikkiRRIyE

Taking the purple coloured strawmny flowers and palAsa flowers, I will fall at your feet three times a day [so that you would fulfil my desire]. Even after this, if my desire is not fulfilled, my heart would start boiling and I would go around the town, destroying your honour by abusing you with words such as “manmadha is not a truthful deity who would shower benefits; he is a false deity”. To ensure that I do not do this, you should draw arrows of bunches of freshly blossomed flowers on your bow, write the name of ‘gOvindhA’ in the heart and make me reach the effulgent lamp of thiruvEngadamudaiyAn who is an amazing entity.

Fourth pAsuram. In this, she reveals her excessive sorrow.

suvaril purANa! nin pEr ezhudhich chuRava naR
kodikkaLum thurangangaLum
kavarip piNAkkaLum karuppu villum kAttiththandhEn
kaNdAy kAmadhEvA!

*avaraip pirAyam thodangi enRum Adharaiththu
ezhundha en thadamulaigaL
thuvaraip pirAnukkE sangaRpiththuth thozhudhu
vaiththEn ollai vidhikkiRRiyE*

Oh one who has been existing for a long time! I wrote your names on the walls and offered you flags with shark [manmadha's flag has fish on it] drawn on them, horses, women with flappers and bow made of sugarcane [this too is manmadha's identity]. I had been worshipping [kaNNan] right from my early days that my huge bosoms have risen desirously for kaNNa, the king of dhwAraka. You should make me belong to him, very soon.

Fifth pAsuram. She says that she will not live if she is united with anyone other than emperumAn.

*vAnidai vAzhum avvAvanarkku maRaiyavar vELviyil
vaguththa avi
kAnidaith thirivadhOr nari pugundhu kadappadhum
mOppadhum seyvadhoppa
Unidai Azhi sangu uththamarkkenRu unniththu
ezhundha en thada mulaigaL
mAnidavarkku enRu pEchchuppadil vAzhagillEn
kaNdAy manmadhanE!*

Oh manmadha! brAhmaNas [in this world] create *havis* [offering made of ghee, milk, curd etc] in order to offer to distinguished celestial entities during the time of rituals. If a jackal which roams around in the forest, crosses it or smells it, the offering would get wasted. In the same way, my well risen bosoms are meant for

emperumAn, who is the best among *purushas* [sentient entities], who has the divine disc and divine conch on his divine hands. If there is a word that the bosoms are for a man in this world, I will not live.

Sixth pAsuram. Just as one joins with those who are fully anchored in *sathva guNa* (purely good qualities) when going ahead with experiencing emperumAn, ANdAL prays to manmadha in order to attain emperumAn to join with those who are experts in *kAmaSAsthra* [treatise on love].

*uruvudaiyAr iLaiyArgal nallAr Oththu vallArgaLaik koNdu
vaigal
theruvidai edhirkoNdu panguni nAL thirundhavE
nORkinREn kAmadhEvA!
karuvudai mugilvaNNan kAyAvaNNan karuviLai pOI
vaNNan kamala vaNNath
thiruvudai mugaththinil thirukkangaLAI thirundhavE
nOkkenakku aruL kaNdAy*

Oh manmadha! Invoking those with beautiful forms, youthful state, good conduct and experts in *kAma SAsthram*, I go down the street in which you come, and worship you with clarity in mind, during your festival in the [thamizh] month of panguni. You should bless me such that emperumAn, who has the complexion of dark, rain bearing clouds, the complexion of purple coloured *kAyA* flower and the effulgence of blue coloured flowers of wild creeper, blesses me with his divine eyes which are on the lotus-like divine face.

Seventh pAsuram. In this, she requests that emperumAn thrivikraman touches her with his divine hands. She explains that her devotion is only for emperumAn.

*kAyudai nellodu karumbamaiththuk katti arisi aval
amaiththu
vAyudai maRaiyavar mandhiraththAl manmadhanE
unnai vaNanguginREn
thEsa munnaLandhavan thirivikkiraman thirukkaigaLAI
ennaith thINdum vaNNam
sAyudai vayiRum en thadamulaiyum tharaNiyil
thalaippugazh tharakkiRRiyE*

Oh manadha! I will cook unripened fruit and sugarcane, along with rice, jaggery and flattened rice, and worship you, along with the *manthras* (hymns) of those who have good voice and are experts in *kAmaSasthram*. You should make emperumAn who measured all the worlds with his divine feet when the worlds were seized [by mahAbali], to touch my splendid stomach and my soft, huge bosom so that I will have well established fame in this world.

Eighth pAsuram. In this, she is asking manmadha to bless her with service to the divine feet of emperumAn which will fit with her *svarUpam* (basic nature)

*mAsudai udambodu thalai ulaRi vAyppuram veLuththoru
pOdhumuNdu
thEsudaith thiRaludaik kAmadhEvA! nORkinRa
nOnbinaik kuRIkkoL kaNdAy
pEsuvadhu uNdu onRu ingu emperumAn! peNmaiyaith*

*thalaiyudaiththu Akkum vaNNam
kEsava nambiyaik kAl pidippAL ennum ippERu
enakkaruL kaNdAy*

Oh manmadha who has effulgence and strength, and who is my lord! Remember that I am observing this *nOnbu* with a body which has not had a bath [due to sorrow], dishevelled tresses and pale lips, eating just one time in a day. I have to tell you something now. You should help me in getting the benefit of carrying out service to the divine feet of emperumAn who destroyed the demon kESi and is complete in his auspicious qualities.

Ninth pAsuram. In this she reveals the misfortunes that he will get if he does not help her.

*thozhudhu muppOdhum unnadi vaNangith thUmalar
thUyththozhudhu EththuginREN
pazhudhu inRi pArkkadal vaNNanukkE paNi seydhru
vAzhap peRAvidil nAn
azhudhazhudhu alamandhu amma vazhanga ARRavum
adhu unakku uRaikkum kaNdAy
uzhuvadhOr eruththinai nugangodu pAyndhu
UttaminRith thurandhAl okkumE*

Worshipping you three times a day, bowing down to you with my head, offering pure flowers to your feet, I am reciting hymns for you. If I do not get to carry out faultless service and thus get uplifted, to the one who has the form of the ocean which is surrounding the world, I will cry repeatedly, roam unsteadily, and wail “Oh mother!” often. The result of all these will come on

to you. It will be similar to a farmer getting the work done by his bull in the field and driving it away with the yoke, without feeding it.

Tenth pAsuram. She completes the decad by stating the benefit of learning these ten pAsurasms.

*karuppu vil malark kaNaik kAmavELaik kazhaliNai
paNindhu angOr kari alaRa
maruppinai osiththup puL vAy piLandha maNivaNNaRku
ennai vaguththidenRu
poruppanna mAdam polindhu thOnRum pudhuvaiyar
kOn vittuchiththan kOdhai
viruppudai inthamizh mAlai vallAr viNNavar kOn adi
naNNuvarE*

I worshipped the feet of manmadha who has a bow made of sugarcane and arrows of flowers. I had asked him to unite me with kaNNan emperumAn who killed the elephant *kuvalayApIdam*, at the entrance of the arena where the festival with bows was conducted at madhurA (north), by breaking its tusks, who killed the demon bakAsuran who came in the form of stork and who has a divine form matching blue gemstone. I am the daughter, *kOdhai*, of periyAzhwAr who is the leader of SrlvillipuththUr which is full of mansions looking like mountains. Those who sing these ten sweet, thamizh pAsurams with desire, will attain the divine feet of Srlman nArAyaNan who is the leader of nithyasUris.

iraNdAm thirumozhi – nAmam Ayiram



emperumAn felt sad that he had let them [ANdAL and other cowherd girls] down since they had fallen at the feet of another deity, manmadha, like this. During the time when he was in *thiruvAyppAdi* (Sri gOkulam), as Sri krishNa, the herdspeople offered a feast to indhra. Seeing that they were offering a feast to some other deity when he was there, he made them offer the feast to gOvardhana hill and ate the feast himself. In the same way, ANdAL and her friends, who trusted only him, had gone to another deity when he was there. Sensing that it was because of him that they went to another deity, he decided that he should not make them wait any longer and went to their place. But they, being angry with him, disregarded him and were building sand castles. Seeing this, he wanted to destroy their sand

castles and they wanted to prevent him. This led to love quarrel and union and then again, separation.

First pAsuram. Since this is the (thamizh) month of panguni, a time when manmadha visits, we are building houses of sand. It is not proper on your part to destroy these.

*nAmam Ayiram Eththa ninRa nArAyaNA! naranE! unnai
mAmi than maganAgap peRRaI emakku vAdhai
thavirumE
kAman pOdharu kAlam enRu panguni nAL kadai
pAriththOm
thlmai seyyum sirldharA! engaL siRRil vandhu
sidhaiyEIE*

There are two interpretations to the first line of the verse – 1) Celestial entities are praising the thousand names of Srlman nArAyaNa since he incarnated as rishis (sages) nArAyaNa (supreme entity) and as nara (human being) forms; 2) nithyasUris are praising the thousand names of Srlman nArAyaNa since he, who is in SrlvaikuNtam as nArAyaNa, incarnated as Srl rAma, a nara (human being). Oh such emperumAn! Just because yaSOdhAp pirAtti sired you as her son, will we get liberated from our troubles? This being the month of panguni, when *manmadha* visits, we decorated the path in which he would come. Oh who indulges in mischievous acts and who is the consort of Srl mahAlakshmi! Do not come to our place to destroy our little sand houses.

Second pAsuram. The cowherd girls [ANdAL and her friends] tell emperumAn “Do not destroy the sand houses which we have built with lot of effort”.

*inRu muRRum mudhugu nOva irundhizhaiththa
ichchiRRilai
nanRum kaNNuRa nOkki nAngoLum Arvam thannaith
thaNigidAy
anRu pAlaganAgi Alilai mEl thuyinRa em AdhiyAy!
enRum un thanakku engaL mEl irakkam ezhAdhadhu
em pAvamE*

Fulfil our desire of enjoying the little house which we have built staying in the same place, without moving, with such lot of effort that our backs are aching. Oh one who lay down as an infant on a tender banyan leaf during deluge, and who became our causative factor! The reason for the absence of affection in you towards us all the time is our sins alone.

Third pAsuram. They tell him to stop destroying their little houses and torturing them through his glance.

*guNdunIr uRai kOLarI! madha yAnai kOL viduththAy
unnaik
kaNdu mAl uRuvOngaLaik kadaik kaNgaLittu vAdhiyEl
vandal nuNmaNal theLLi yAm vaLaik kaigaLAI
siramappattOm
theNdhiraik kadal paLLiyAy! engaL siRRil vandhu
sidhaiyEIE*

Oh one who is lying in the deep ocean of deluge like a powerful lion! Oh one who removed the sorrow which befell gajEndhrAzhwaN (the elephant)! Don't torture us,

who are desirous of you after seeing you, with your glance. We have built these little houses with lot of effort from sieved alluvial soil with our hands, wearing bangles. Oh one who is having the milky ocean with its clear waves as the divine mattress! Do not come here and destroy our little sand houses.

Fourth pAsuram. They tell him not to destroy their sand houses by bewildering them with his face which acts as a magical hymn.

*peyyumA mugil pOI vaNNA! undhan pEchchum
seygaiyum engaLai
maiyaL ERRi mayakka un mugam mAya mandhiram
thAn koIO?
noyyar piLLaigaL enbadhaRku unnai nOva nAngaL
uraikkilOm
seyya thAmaraik kaNNinAy! engaL siRRil vandhu
sidhaiyEIE*

Oh one who has the divine complexion of a dark cloud which is pouring rain! Is your divine face like a magical powder which bewilders and perplexes us through your lowly words and activities? Oh one who has reddish lotus like divine eyes! Fearing that you will say “These are lowly, little girls” we are not saying anything about you and making you to feel sad. Do not come and destroy our little sand houses.

Fifth pAsuram. They ask him whether he is not seeing that they are not getting angry with whatever he was doing.

veLLai nuNmaNal koNdu siRRil vichiththirappada vldhi
vAyth
theLLi nAngaL izhaiththa kOlam azhiththiyAgilum
undhan mEI
ullAm Odi urugal allAI urOdham onRumilOm kaNdAy
kaLLa mAdhavA! kEsavA! un mugaththana kangaL
allavE

Oh mAdhava who has deceptive activities! Oh kESava!
We have built these sieved, beautiful, small houses with
fine, white sand in the street, such that everyone is
amazed. Even if you destroy them only our hearts will
break and melt, but we will not get even a little bit angry
with you. Don't you have eyes on your divine face? You
can see for yourself, with those eyes.

Sixth pAsuram. You are thinking of something else
when you say that you will destroy the little sand
houses. We do not understand it, they say.

muRRilAdha piLLaigaLOm mulai pOndhilAdhOmai nAL
thoRum
siRRil mElittukkoNdu nI siRidhu uNdu thiNNena nAm
adhu
kaRRilOm kadalai adaiththu arakkar kulangaLai
muRRavum
seRRu ilangaiyaip pUsal Akkiya sEvagA! Emmai
vAdhiyEI

Oh warrior who built a dam across the ocean, destroyed
the entire clan of demons and converted lankA into a
battleground! We are small girls with bosoms yet to rise.
There is an inner meaning to your acts of destroying the

little sand houses that we built. We have not learnt that meaning. Do not trouble us.

Seventh pAsuram. We are ordering you in the name of your divine consorts. Do not destroy our little sand houses.

*pEdham nangu aRivArgaLOdu ivai pEsinAl peridhu
insuvai
yAdhum onRu aRiyAdha piLLagailOmai nl nalindhu en
payan?
OdhamA kadal vaNNA! un maNavAttimArodu
sUzhaRum
sEdhu bandham thiruththinAy! engaL siRRil vandhu
sidhaiyEIE*

If you speak these words with those who are experts in knowing the different ways of your speaking, it will be sweet for you. What is the benefit for you in troubling ignorant girls like us? Oh one who has the complexion of ocean with waves! Oh one who built a dam across the ocean! We are ordering you in the name of your divine consorts. Do not come here and destroy our little sand houses.

Eighth pAsuram. They tell him to understand that however sweet an entity may be, if one has bitterness in the heart, it will not taste well.

*vatta vAych chiRu thUdhaiyOdu siRu suLagum
maNalum koNdu
ittamA viLaiyAduvOngaLaich chiRRil Idazhiththu en
payan?
thottu udahiththu naliyEl kaNdAy sudar chakkaram kaiyil*

EndhinAy!

kattiyum kaiththAl innAmai aRidhiyE kadal vaNNanE!

Oh emperumAn who is holding the radiant divine disc on your divine hand! Oh one who has the form of the ocean! What is the benefit for you in destroying repeatedly the little houses which we build with small earthen pots with round mouth, winnow and sand? Do not trouble by touching with your hand and kicking with your foot. When the heart is bitter, don't you know that even a block of sugar will taste bitter?

Ninth pAsuram. They talk to one another about how they had united with kaNNA and enjoy the experience.

muRRaththUdu pugundhu nin mugam kAttip

punmuRuval seydh

siRRiOdu engaL sindhaiyum sidhaikkak kadavaiyO?

gOvindhA!

muRRa maNNidam thAvi viNNuRa nINdaLandhu

koNdAy! emmaip

paRRi meyppiNakkittakkAl indhap pakkam ninRavar en

sollAr?

Oh gOvindhA! Oh one who measured the entire earth with one foot and stretched the other foot towards the sky to measure all the worlds in the upper regions! Will you come into our courtyard, show your divine face with a smile and destroy our hearts and the little houses? Beyond that, if you come closer and embrace us, what will the people of this place say?

Tenth pAsuram. She completes the decad by stating the benefit which will accrue to those who recite these ten pAsurams, knowing their meanings.

*slthai vAy amudham uNdAy! engaL siRRil nI sidhaiyEL
enRu*

*vIdhi vAy viLaiyAdum Ayar siRumiyar mazhalaich chollai
vEdha vAyth thozhilArgaL vAzh villipuththUr man
vittuchiththan than
kOdhai vAyth thamizh vallavar kuRaivinRi vaigundham
sErvarE*

Oh one who drank the nectar of slthAppirAtti's lips! The little cowherd girls, playing on the street, told emperumAn "Do not destroy our little houses". Those who imbibe these words and recite the ten pAsurams composed by ANdAL who is the daughter of periyAzhwAr, who in turn is the leader of SrivillipuththUr where people who are great and carry out activities aligned with vEdhas live, will reach SrlvaikuNtam without any shortcoming.

mUnRAM thirumozhi – kOzhi azhaippadhan



In the previous decad, ANdAL and other herdgirls were together [in a happy frame of mind]. Looking at this, the parents of the girls thought “If we allow them to continue like this, they will go overboard in their happiness due to their union and may even die”. Hence they separated the girls from kaNNan and locked them up in cellars. In this state, both kaNNan and the girls started languishing separately [unable to see each other]. Looking at this, the parents and relatives thought “If we continue to separate them, they will die. If we allow the girls to be with kaNNan, that too will become disastrous. Hence we will allow them to engage in the ritual called as *pani*

nIrAttam (taking bath in the river very early in the morning) so that they will get good husbands. During that time we will allow them to be with kaNNan for a short time and will not bother about that". They told the girls to have bath in the river before dawn. Since kaNNan was keeping a constant watch on them, he came to know of this, and followed them to the river early in the morning. However cautious the girls were, kaNNan followed them to the same river where they had gone for their bath. Being herdgirls, they disrobed at the bank of the river and entered the river for their bath. kaNNan who came there, took away all the robes and climbed on to a *kurundham* tree nearby. Once the girls came out of the river after their bath, finding that their robes were not available where they had left them, became perplexed and thought "Did the sky take them away? Did the directions take them away? Did the river take them away or did kaNNan take them away?" They then saw kaNNan atop the *kurundham* tree and guessed what had happened. They decided that just as he had followed them and stolen the robes from them without their knowledge, they too should get them back from him somehow or the other. They requested him in various ways and in the end, told him of their troubles. He then returned their robes and was with them happily.

First pAsuram. Stating the troubles that they are suffering from, the girls worship with folded hands and seek the robes.

*kOzhi azhaipadhan munnam kudaindhu nIrAduvOn
pOndhOm*

*Azhiyam selvan ezhundhAn aravaNai mEl paLLi
koNdAy!
Ezhaimai ARRavum pattOm ini enRum poygaikku
vArOm
thOzhium nAnum thozhudhOm thugilaip
paNiththaruLAYE*

Oh one who is lying on the mattress of thiruvandhAzhwAn (AdhiSEshan)! In order to bathe by immersing well in the river, we came here before the rooster called [before dawn]. Now, the opulent sun has also risen. We are suffering a great deal here. Hereafter, we will not come to this river. Friends and I are worshipping you with folded hands. Please give us our robes, mercifully.

Second pAsuram. kaNNan thought that they are asking for robes instead of being united with him. Hence, he took a few robes which were still lying on the river bank and climbed on to the tree. Seeing that, the girls are sorrowfully asking him to give them back their robes.

*idhuven pugundhadhu! ingandhO! ippoygaikku evvARu
vandhAy?
madhuvin thuzhAy mudi mAIE! mAyanE! engaL
amudhE!
vidhiyinmaiyAl adhu mAttOm viththagap piLLAy! viraiyEl
kudhi koNdu aravil nadiththAy! kurundhidaik kURai
paNiyAy*

Whatever happened here! Alas! Through which way did you come to the river? Oh the great person who has donned a thuLasi garland on the crown with honey

dripping! Oh one who has amazing activities! Oh one who is sweet like nectar to us! Since we are not fortunate, we cannot agree to be with you. Oh one who has wondrous activities! Don't be hasty. Oh one who jumped on to [the poisonous] snake *kAliyan* and danced! You should mercifully give us the robes which you have kept on the *kurundham* tree.

Third pAsuram. Believing him when he said that he will return the robes to them, a few girls came out of the river. When he started speaking dear words to them, they said that they will leave the place if he gave them back their robes.

*ellE! Idhenna iLamai? emmanimAr kANil ottAr
pollAngu IdhenRu karudhAy pUngurundhu ERi iruththi
villAl ilangai azhiththAy! nI vENDiyadhellAm tharuvOm
pallArum kANAmE pOvOm pattaip paNiththaruLAYE*

Oh one who destroyed lankA with the bow! Alas! What sort of sport is this! If our mothers come to know of what happened here, they will not let us into the house. You are not even thinking that it is improper on our part to be like this without our robes. You have climbed on to the *kurundham* tree which has blossomed flowers. We will give you whatever you desire. We will walk to our houses in such a way that no one sees us. Mercifully give us our silken robes.

Fouth pAsuram. As they were talking like this, he indulged in some activities which made them fearful. Seeing that, they tell him their sorrows and pray for his mercy.

*parakka vizhiththu engum nOkkip palar kudaindhAdum
sunaiyil
arakka nillA kaNNa nIrgaL alamuruginRana vA pArAy
irakkamEl onRum ilAdhAy! ilangai azhiththa pirAnE!
kurakkarasu AvadhaRindhOm kurundhidaik kURai
paNiyAy*

Oh one who destroyed lankA! Many people are having their bath in this lake. Look in all the directions around the banks of this place and see the tears rolling down our faces, even as we try to control them. Oh one who has no sympathy! We have realised that you are the leader of monkeys which climb trees. Mercifully give the robes which are on top of the *kurundham* trees.

Fifth pAsuram. Since ANdAL was born in the clan of *mumukshus* (clan of AzhwArs, who desired to be liberated), she knows the divine mind of emperumAn. When *gajEndhrAzhwAn* (elephant troubled by crocodile) called, he came immediately without looking at his greatness. Keeping this in mind, she says that they are suffering more than the trouble which *gajEndhrAzhwAn* suffered and hence he should give their robes.

*kAlaik kadhuviduginRa kayalodu vALai viravi
vElaip pidiththu ennaimArgaLOttil enna viLaiyAtto?
kOlach chiRRAdai palavum koNdu nI ERi irAdhE
kOlam kariya pirAnE! kurundhidaik kURai paNiyAy*

Oh emperumAn who has a dark divine form! Carp fish and scabbard fish are biting our legs, together. If our brothers come to know that you are troubling us like this, they will come running with their spears to drive you

acts. Our houses and the village are far from here, even if we want to escape from you. Alas! Even if you trouble us like this, we are very affectionate towards you. If our mothers see us together with you, they will not allow us [to come here again]. Mercifully give us our silken robes. Do not sit on top of the *kurundha* tree which has well blossomed flowers.

Eighth pAsuram. Relatives in whose presence you will feel ashamed have come here. Do not carry out mischiefs in their presence and feel ashamed.

mAmimAr makkaLE allOm maRRu ingu ellArum
pOndhAr
thUmalark kaNgaL vaLarath thollai irAth thuyilvAnE!
sEmamEl anRidhu sAlach chikkena nAm idhu sonnOm
kOmaLa Ayar kozhundhE! kurundhidaik kURai paNiyAy

Oh one who is lying with eyes, which are like very pure flowers to sleep, after carrying out mischievous acts in earlier times (during daytime)! Among those present here are not only the daughters of your aunts, but there are other relatives too such as your aunts and their mothers. These mischievous acts of yours are not appropriate. We have spoken these words truthfully. Oh one who is like a tender sprout for the clan of herdsmen! You should mercifully give us our robes.

Ninth pAsuram. *emperumAn* will be in two states – he will carry out tasks for those who celebrate [worship] him; he will also carry out tasks for those who abuse him. Since they did not get any benefit by praising him,

they now decide that they will abuse him and see if that gives them benefit.

*kanjan valai vaiththa anRu kAriruL ellil pizhaiththu
nenju thukkam seyyap pOndhAy ninRa ik kanniyarOmai
anja urappAL asOdhai ANAda vittittirukkum
vanjagap pEychchi pAl uNda masimaiyilee! kURai
thArAy*

During the time when *kamsan* [kaNNan's maternal uncle] wanted to kill you, you escaped in a night of utter darkness and came here to give sorrow to the youthful girls who are standing in this lake. yaSOdhAp pirAtti will not scold you to make you fearful. She allows you to the extent that you carry out mischiefs. Oh the shameless one who drank the milk and life of pUthanA [demon]! Give us our robes.

Tenth pAsuram. ANdAL completes the decad by stating the benefit for those who learn this decad.

*kanniyarOdu engaL nambi kariya pirAn viLaiyAttai
ponniyal mAdangaL sUzhndha pudhuvaiyar kOn battan
kOdhai
innisaiyAl sonna mAlai Iraindhuma vallavar thAm pOy
manniya mAdhavanOdu vaigundham pukku iruppArE*

kaNNapirAn (Srl krishNa) who is our lord and who has a dark complexion, indulged in divinely playful acts with us, the cowherd girls. ANdAL (I), the daughter of periyAzhwaR, who is the leader of those who live in SrlvillipuththUr which is surrounded by beautiful golden mansions, mercifully composed those acts as pAsurams with sweet music. Those who are capable of

learning these ten pAsurams will go through the *archirAdhi mArgam* (the path of brightness), reach SrlvaikuNtam and live with great experience together with Srlman nArAyaNan who lives permanently there.

nAngAm thirumozhi – theLLiyAr palar



emperumAn, after taking away the robes of herd-girls, climbed on to a *kurundham* tree. The girls prayed to him and reviled him, and somehow got back their robes. emperumAn and the girls united together and enjoyed. However, since no happiness can last forever in this samsAram, emperumAn separated from them and stopped their happiness. The girls thought that even if he takes away their robes, it is better to be with him and engage in *kUdal*. *kUdal* is similar to fortune telling. In villages, girls will think of an event which they want to happen and draw a circle in sand, closing their eyes. If the circle gets joined correctly, then they believe that whatever event they had thought initially would come true [i.e. it will happen]. Since *bhagavath vishayams*

(matters related to emperumAn) are great and sweet, they will make his devotees who are very much affectionate towards him to attain him somehow, even if they have to hold on to *achEthana* (insentient) entities [such as *kUdal*]. If he doesn't create bewilderment in his followers when separated from him, it will appear that there is no greatness to emperumAn! Thus, in this *padhigam* [decad] they engage in *kUdal* to attain kaNNan.

First pAsuram. emperumAn who is like a bridegroom at thirumAlirunjOlai, is reclining at Srlrangam. Desiring confidential service to Srlrangam emperumAn, she is trying out *kUdal* (fortune-telling)

theLLiyAr palar kai thozhum dhEvanAr
vaLLal mAlinjOlai maNALanAr
paLLi koLLum idaththu adi kottida
koLLumAgil nI kUdidu kUdaIE!

Oh circle! The most supreme among all, who is worshipped as their lord by *nithyas* (permanent residents of SrlvaikuNtam) and *mukthas* (those who have reached SrlvaikuNtam from samsAram) who have clear knowledge, who is magnanimous and who is mercifully residing at thirumAlirunjOlai is reclining divinely at Srlrangam. If that emperumAn thinks that he would ask me to carry out servitude to his divine feet, you make it happen [by forming the correct circle].

Second pAsuram. She is saying “It appears that emperumAn is observing some means in order to attain me. Will you help me in this cause?”.

*kAttil vEngadam kaNNapura nagar
vAttaminRi magizhndhuRai vAmanan
OttarA vandhu en kaippaRRi thannodum
kUttumAgil nI kUdidu kUdaIE!*

Oh circle! If emperumAn who is residing with joy, permanently at thirumAlirunjOlai, which is inside a forest, and at thirukkaNNapuram which is inside a town, and who incarnated as vAmana will come running to me, hold my hand and take me with him, you join as a full circle and make it happen.

Third pAsuram. She is confirming with *kUdaI* whether kaNNan will come.

*pUmagan pugazh vAnavar pORRudhaR
kAmagan aNi vANudhal dhEvaki
mAmagan migu slr vasudhEvar tham
kOmagan varil kUdidu kUdaIE!*

Oh circle! He is the supreme entity apt to be praised by brahmA, who was born in the divine, lotus like navel of emperumAn, and the famed nithyasUris. He is the eminent son of dhEvaki pirAtti who has a beautiful, radiant forehead. He is the majestic son of Srl vasudhEva, who has multitudinous auspicious qualities. If such kaNNan would come to me, you join as a full circle and make it happen.

Fourth pAsuram. She checks with *kUdaI* whether kaNNan who carried out amazing activities would come.

*AychchimArgaLum Ayarum anjida
pUththa nIL kadambERip pugap pAyndhu*

*vAyththa kALiyan mEl nadam Adiya
kUththanAr varil kUdidu kUdaIE!*

Oh circle! He jumped from the *kadamba* (Indian oakwood) tree which is tall and blossomed with flowers, such that his feet entered the waters [of *yamunA*], scaring the herd girls and the boys. He, who is an expert in dancing, danced on the head of the snake *kALiyan* who is fortunate (since *emperumAn*'s divine feet came on his head). If such *kaNNan* would come to me, you join as a full circle and make it happen.

Fifth pAsuram. She checks with *kUdaI* to see if *kaNNan* who has the basic nature of destroying his enemies, would come.

*mAda mALigai sUzh madhuraip padhi
nAdi nantheruvIn naduvE vandhittu
Odai mA madha yAnai udhaiththavan
kUdumAgil nI kUdidu kUdaIE*

kaNNan kicked and killed *kuvalayApIdam*, [the royal elephant of *kamsan*] which was caparisoned and which was in exult. If such *kaNNan* searches our street in *madhurA* city, which is surrounded by palaces with huge mansions, and joins us such that everyone would look at us, you join as a full circle and make it happen.

Sixth pAsuram. She checks with *kUdaI* to see if one who incarnated before her and for her, would come and unite with her.

*aRRavan marudham muRiya nadai
kaRRavan kanjanai vanjanaiyinAI*

*seRRavan thigazhum madhuraippadhi
koRRavan varil kUdidu kUdale!*

Oh circle! He had been here only for me; he had taken baby steps such that the *marudha* trees (yamaLARjuna trees in which two demons had pervaded) split and crashed; he killed kamsan deceitfully. If that kaNNan, who is the king of the radiant mathurA city would come to me, you join as a full circle and make it happen.

Seventh pAsuram. She checks with *kUdal* to see if kaNNan who annihilated all his enemies would come to unite with her.

*anRu innAdhana sey sisupAlanum
ninRa nIL marudhum erudhum puLLum
venRi vEl viral kanjanum vizha mun
konRavan varil kUdidu kUdale!*

Oh circle! SiSupAla had been indulging in evil acts in earlier times; the twin *marudha* trees were standing erect; seven bulls were ready for a fight; demon *bakAsura* came in the form of a stork; *kamsan* had a victorious spear and strength. kaNNan annihilated them all in such a way that everyone saw those acts. If such kaNNan would come to me, you join as a full circle and make it happen.

Eighth pAsuram. She has eagerness and affection. He is protector and a simple entity too. She asks whether, in this state, he will come.

*Aval anbudaiyAr tham manaththanRi
mEvalan virai sUzh thuvarApadhik*

*kAvalan kanRu mEyththu viLaiyAdum
kOvalan varil kUdidu kUdaIE!*

Oh circle! He will not engage with anything other than the hearts of those who have eagerness and affection for him. He is the protector of the fragrant dhwaArakA. He is *gOpAlan* (protector of cows) who plays with calves. If such kaNNan would come to me, you join as a full circle and make it happen.

Ninth pAsuram. She checks with *kUdaI* to see if he, who measured the worlds which were his possession, will accept her too with him.

*koNda kOlak kuRaL uruvAych chenRu
paNdu mAvali than peru vELviyil
aNdamum nilanum adi onRinAI
koNdavan varil kUdidu kUdaIE!*

Oh circle! He had mercifully gone to the place where mahAbali was carrying out rituals, decked with beautiful ornaments, as vAmana. He measured the upper and lower worlds with one step each, as thrivikrama. If such thrivikrama would come to me, you join as a full circle and make it happen.

Tenth pAsuram. She checks with *kUdaI* to see if emperumAn who protected gajEndhrAzhwaN would come and protect them too.

*pazhagu nAnmaRaiyin poruLAY madham
ozhugu vAraNam uyya aLiththa em
azhaganAr aNi Aychchiyar sindhaiyuL
kuzhaganAr varil kUdidu kUdaIE!*

Oh circle! He [emperumAn] is the inner meaning of the four timeless vEdhas. He showered his mercy on the exulting gajEndhrAzhwAn so that he could live after getting his sorrows removed. He has the beauty which attracts us. He stays tenderly in the hearts of the cowherd girls. Is such kaNNan would come, you join as a full circle and make it happen.

Eleventh pAsuram. She completes the decad by stating the benefit for those who learn it.

*Udal kUdal uNardhal puNardhalai
nldu ninRa niRai pugazh Aychchiyar
kUdalaik kuzhaRkOdhai mun kURiya
pAdal paththum vallArkku illai pAvamE*

The cowherd girls have been engaging for a long time in *Udal*, love-quarrel (with emperumAn) and then uniting with him. They remind about faults and engage in union again. ANdAL [I], having beautiful tresses, composed these ten pAsurams about engaging with *kUdal* of such cowherd girls who have complete greatness. Those who are capable of reciting these pAsurams will not have the sin of being separated from emperumAn and consequent suffering.

aindhAm thirumozhi – mannu perum



Since she did not unite with emperumAn even after engaging in *kUdal*, she looks at the cuckoo bird which was there with her earlier when she was united with emperumAn. Realising that the bird was knowledgeable and could reply to her words, she falls at the feet of the cuckoo bird, praying to it “Unite me with him”. Considering its ability to reply to her words, she prays to it. Since ANdAL is like slthAp pirAtti who could tell rAvaNa himself “Unite me with perumAL”, she will not let go of the cuckoo. Here, she is praying it to unite her with emperumAn.

First pAsuram. She is asking the cuckoo, if emperumAn who is capable of protecting everyone properly, does not protect me, whether it is not its duty to set it right.

*mannu perum pugazh mAdhavan mAmaNivaNNan
maNimudi maindhan
thannai ugandhadhu kAraNamAga en sangizhakkum
vazhakku uNdE?
punnai kurukkaththi gyAzhai serundhip podhumbinil
vAzhum kuyilE!
panni eppOdhum irundhu viraindhu en pavaLavAyan
varak kUvAy*

Oh cuckoo bird which lives inside a hole in a grove with different types of trees such as mast-wood, white fig, iron wood, sedge etc! Is it proper that my bangles are falling off my hands because I desired the emperumAn who has befitting, innumerable auspicious qualities, who is the consort of Srl mahAlakshmi, who has the complexion of blue gem stone, who dons a crown embedded with precious gems and who is strong? You should keep reciting in a loud voice the divine names of that emperumAn who has reddish divine lips so that he comes to me soon.

Second pAsuram. If she reveals her present condition, the cuckoo could, hearing that, look for a suitable remedy. Hence, she is explaining her current situation.

*veLLai viLisangu idangaiyil koNda vimalan enakku
urukkAttAn
uLLam pugundhu ennai naiviththu nALum uyirppeydhuk
kUththAttuk kANUm*

kaLLavizh seNbagappUmalar kOdhiK kaLiththisai
pAdum kuyilE!
meLLa irundhu mizhaRRi mizhaRRAdhu envEngadavan
varak kUvAy

Oh cuckoo who enjoys the essence of the champaka flower which drips with honey and who sings happily! The most supreme entity who is holding in his divine left hand, the divine conch which beckons followers with pure heart, is not manifesting his divine form to me. Moreover, he enters my heart and makes me to rot inside. In order to torture me more, he nourishes my *prANa* (vital air) everyday, making me languish and treats it as an amusement for him. Instead of staying near me and playing with me with your gibberish way of talking, you should call out to him such that he comes here from thiruvEngadam .

Third pAsuram. She tells the cuckoo to call out such that Srl rAma, who removes our enemies and gives us experience, comes here.

mAdhali thEr munbu kOI koLLa mAyan irAvaNanan mEl
saramAri
thAi thalai aRRaRRu vlzhath thoduththa thalaivan
varavengum kANEn
pOdhalar kAvil pudhu maNam nARap poRi vaNdin
kAmaram kEttu un
kAdhaliyOdu udan vAzh kuyilE! en karumANikkam
varak kUvAy

Oh cuckoo which lives with your female, listening to the humming from the beetle in orchards with blossomed

flowers which are spreading nice fragrance! I am not seeing the arrival of emperumAn who rained arrows on rAvaNa such that his primary head kept getting severed repeatedly, when mAdhali was acting as the charioteer for Srl rAma while rAvaNa engaged in magical warfare. Hence you should cry out such that the emperumAn who has a complexion like bluish gemstone comes here.

Fourth pAsuram. She says that the cuckoo should call such that the beautiful emperumAn who has garuda as his flag comes to her place.

*enburugi inavEl nedum kaNgaL imai porundhA
palanALum
thunbak kadal pukku vaigundhan enbadhOr thONi
peRAdu uzhalginREN
anbudaiyAraip pirivuRunOy adhu nlyum aRidhi kuyilE!
ponburai mEnik karudak kodiyaip puNNiyanai varak
kUvAy*

Oh cuckoo! Bones are melting and the two long, expansive eyes which are like spears, refuse to sleep. For a very long time, I am immersed in the ocean of separation [from emperumAn], and am distressed here, unable to get the ship vishNupOdham (SrlvaikuNtanAthan as a boat) who will take me to SrlvaikuNtam. Don't you too know the suffering caused by the separation of those who are dear to us? You should call out such that kaNNan, who has a golden form and who has garuda as his flag, comes here.

Fifth pAsuram. She is asking the cuckoo whether he would call such that the emperumAn who mercifully

measured the worlds would come here so that she could see him.

*mennadai annam parandhu viLaiyAdum villipuththUr
uRaivAn than
ponnadi kANbadhOr AsaiyinAl en porukayaR kaNNiNai
thunjA
innadisilOdu pAl amudhUtti eduththa en kOlak kiLiyai
unnodu thOzhamai koLLuvan kuyilE! ulagaLandhAn
varak kUvAy*

Srlvillipuththur has expansive area so that swans, which walk with a slow gait, could play by spreading well. My eyes which fight with each other and which are like carp fish, refuse to sleep since they are desirous of seeing the beautiful, gold-like divine feet of emperumAn who has mercifully taken residence at SrlvillipuththUr. Oh cuckoo! Call such that the emperumAn who measured the worlds mercifully, comes here. If you do this, I will make my parrot, which I have nourished with sweet rice and milk rice, to be friendly with you.

Sixth pAsuram.emperumAn is the root cause for my sustaining my life. If you call such that he comes here, I will keep my head at your feet till I live.

*eththisaiyum amarar paNindhu Eththum irudIkEsan vali
seyya
muththanna veNmuRuvaL seyya vAyum mulaiyum
azhagazhindhEn nAn
koththalar kAvil maNiththadam kaNpadai koLLum iLam
kuyilE! en*

thatthuvanai varak kUgiRRiyAgil thalai allAI

kaimmARilEnE

Oh a little cuckoo who is sleeping in a beautiful place inside an orchard which has blossomed with flowers! hrishIkESan (one who has the senses of his followers under his control) has the greatness of celestials saluting and worshipping him in all directions. Since he is not manifesting himself to me and is making me to suffer, I have lost my beauty in matters related to my pearl like white teeth, my complexion and my bosom. If you call such that emperumAn, who is the root cause for me to be alive, comes here, I do not know of any return of favour other than keeping my head on your feet forever.

Seventh pAsuram. She is asking the cuckoo if he would call the emperumAn who has beautiful weapons.

pongiya pARkadal paLLi koLvAnaip puNarvadhOr

AsaiyinAI en

kongai kiLarndhu kumaiththuk kudhugaliththu Aviyai

Agulam seyyum

anguyilE! unakkenna maRaindhuRaivu? Azhiyum

sangum oNthanDum

thangiya kaiyavanai varak kUvil nI sAlath tharumam

peRudhi

Oh beautiful cuckoo! Desirous of joining with emperumAn who is reclining on *thiruppARkadal* (milky ocean) with agitating waves, my stout bosoms are melting my life joyously and bewildering me. What purpose would it serve you, if you are in hiding? If you

call such that emperumAn who has divine hands which have the divine disc, divine conch and divine mace fitting well, comes here, you would have performed a very noble deed.

Eighth pAsuram. She tells the cuckoo to call so that emperumAn who is *thirumAl* (consort of Srl mahAlakshmi) comes here.

sArngam vaLaiya valikkum thadakkaich chadhuran
poruththam udaiyan
nAngaL emmilirundhu ottiya kachchangam nAnum
avanum aRidhum
thEngani mAmbozhil sendhaLir kOdhum siRu kuyiE!
thirumAlai
Angu viraindhu ollai kUgiRRiyAgil avanai nAn seyvana
kANE

Oh young cuckoo who is pecking tender red leaves with his beak in a mango grove with mango fruits! The most capable emperumAn who has huge divine hands which have the power to draw the bow *Sarngam*, is a great expert on love matters too. The two of us know very well the secret oath that we had taken together. If you do not call that emperumAn who is at a far distance, you would see for yourself as to how I torture him.

Ninth pAsuram. She tells the cuckoo either to call emperumAn or to get back her bangles [from him].

paingiLi vaNNan sirldharan enbadhOr pAsaththu
agappattirundhEn
pongoLi vaNdiraikkum pozhil vAzh kuyiE! kuRikkoNdu
idhu nI kEL

*sangodu chakkaraththAn varak kUvudhal ponvaLai
koNdu tharudhal
inguLLa kAvinil vAzhak karudhil iraNdaththonREI
thiNNam vENDum*

Oh cuckoo which is living happily in a garden where resplendent beetles are humming! Listen carefully to what I have to say. I am caught in the unique web of *thirumAl* who has the complexion of a green parrot. If you desire to live in this garden, you should either call such that *emperumAn*, who has the divine disc and divine conch, comes here or you should get back the golden bangles which I had lost.

Tenth pAsuram. She threatens that she will mete out punishment to the cuckoo if he does not get *emperumAn* to that place.

*anRu ulagam aLandhAnai ugandhu adimaikkaN avan
seyya
thenRalum thingaLum UdaRuththu ennai naliyum
muRaimai aRiyEn
enRum ikkAvil irundhirundhu ennaith thadhaiththAdhE
nlyum kuyilE
inRu nArAyaNanai varak kUvAyEl inguththai ninRum
thurappan*

During the time when *mahAbali* was very powerful, I had desired to carry out service to *emperumAn*, who mercifully measured the worlds. Since he denied that to me, I was ailing. At that time, I did not know the reason for gentle breeze and the full moon entering inside me and torturing me. Oh cuckoo! Stay in this garden

forever, without torturing me. If you do not call to make emperumAn come here today, I will drive you away from this garden.

Eleventh pAsuram. She says in the end that those who learn this decad will get the benefit in line with their svarUpam (basic nature)

*viNNuRa nINdu adi thAviya maindhanai vERkaN
madandhai virumbi
kaNNuRa en kadal vaNNanaik kUvu karunguyilE! enRa
mARRam
paNNuRu nAnmaRaiyOr pudhuvai mannan battar pirAn
kOdhai sonna
naNNuRu vAsaga mAlai vallAr namO nArAyaNA
enbArE*

ANdAL, the daughter of periyAzhwaR who is the leader of SrlvillipuththUr inhabited by SrlvaishNavas who are capable of reciting the four vEdhas with music, has eyes like spear and gentle qualities. She desired emperumAn who has the greatness of growing such that his divine feet stretched to ether, pervading all the places. She told a cuckoo “Oh black cuckoo! Call out such that I could see that emperumAn” and composed these pAsurams. Those who can recite these pAsurams which praise emperumAn well, will get to serve emperumAn confidentially by singing, forever.

ARAm thirumozhi – vAraNam Ayiram



ANdAL had prayed to the cuckoo to unite her with emperumAn. She was very distressed since that did not happen. emperumAn, on the other hand, was waiting for her affection towards him to grow further, in order to unite with her. Even though he had granted knowledge and devotion to nammAzhwAr right at the beginning itself, emperumAn granted him permanent service in paramapadham only after taking him through the stages of *parabhakthi* (knowledge about emperumAn) and *paragyAnam* (envisioning emperumAn). Even slthAp pirAtti had said “I will wait up to one month for the arrival of perumAL”. But perumAL had said “I cannot stay separated from pirAtti even for a moment”. People such as *thirijadai* had good dreams about emperumAn

and told slthAp pirAtti about those dreams due to which she was able to sustain herself. On the other hand, ANdAL could sustain herself only if she had the dreams on her own. SASThras say that emperumAn, remaining awake, gives happiness to people by giving them good dreams when they are asleep. In the same way, he gave her dreams about her marriage with him so that she is able to sustain herself by narrating the dreams to her friend.

First pAsuram. Instead of staying quietly, saying “Let him come; we will then enjoy” she is thinking of his arrival so that she can enjoy from the moment of his arrival.

*vAraNam Ayiram sUzha valam seydhru
nAraNa nambi nadakkinRAn enRedhir
pUraNa poRkudam vaiththup puRamengum
thOraNam nAttak kanAk kaNdEn thOzh!! nAn*

Oh my dear friend! Srlman nArAyaNa, who is complete in all qualities, is coming around the place in a clockwise fashion, surrounded by a thousand elephants. Golden *pUrNa kumbhams* (a traditional method of receiving guests with water in pots, covered with mango leaves and coconut) have been placed opposite him. The entire town has been decorated with arches and pillars. I enjoyed all these in my dream.

Second pAsuram. She says that she saw kaNNan entering the wedding pandhal (decorated wedding canopy).

*nALai vadhuvai maNam enRu nALittu
pALai kamugu parisudaip pandhaRklzh
kOL ari mAdhavan gOvindhan enbAn Or
kALai pugudhak kanAk kaNdEn thOzh! nAn*

Oh friend! The auspicious time for the wedding ritual has been fixed for tomorrow. In my dream, I saw a youth who has divine names such as narasimhan, mAdhavan, gOvindhan entering the wedding canopy, which is decorated with areca nut plant with its fruit-sheath.

Third pAsuram. She shares her experience of donning the wedding dress and garland.

*indhiran uLLitta dhEvar kuzhAm ellAm
vandhirundhu ennai magaL pEsi mandhiriththu
mandhirak kOdi uduththi maNamAlai
andhari sUttak kanAk kaNdEn thOzh! nAn*

Oh friend! Celestial entities such as indhra et al came here and discussed the wedding arrangements, with me as the bride. I saw in my dream dhurgA (sister of my husband) making me wear the wedding sari and the fragrant garlands.

Fourth pAsuram. She shares the experience of wearing the protective thread which is tied to the wrist at the beginning of the wedding rituals.

*nAl thisaith thlrththam koNarndhu nani nalgi
pArppanach chittargaL pallAr edhuththEththi
pUppunaik kaNNip punidhanOdu en thannai
kAppu nAN kattak kanAk kaNdEn thOzhi nAn*

Oh friend! I saw in my dream that many brAhmaNa elders had brought sacred water from the four directions. They sprinkled the sacred water all around, chanted vEdhic hymns in high pitch. I saw them tying the protective thread on my hand along with emperumAn kaNNan who had flower garlands on him.

Fifth pAsuram. She shares her experience of emperumAn entering the wedding canopy and being welcomed with lamp and *pUrNa kumbham*.

*kadhiroLi dhIpam kalasam udan Endhi
sadhir iLa mangaiyar thAm vandhu edhir koLLa
madhuraiyAr mannan adi nilai thottu engum
adhirap pugudhak kaNak kaNdEn thOzhI! nAn*

Oh friend! Beautiful young girls, holding auspicious lamps which were radiant like sun's light and golden pots (*pUrNa kumbham*) came and invited emperumAn, the king of north madhurA. I saw him in my dream, wearing *pAdhuka* (divine footwear) and walking mercifully, with the earth reverberating under his feet.

Sixth pAsuram. She shares the experience of emperumAn madhusUdhanan carrying out *pANigrahaNam* (holding her hand, symbolising marriage with his hand).

*maththaLam kotta varisangam ninRu Udha
muththudaith thAmam nirai thAzhndha pandhaRklzh
maiththunan nambi madhusUdhan vandhu ennaik
kaiththalam paRRak kanAk kaNdEn thOzhI! nAn*

Oh friend! madhuSudhanan (emperumAn) has completeness of all auspicious qualities. I saw in my dream my aunt's son (madhusUdhanan) who was going to marry me, carrying out pANigrahaNa, holding my hand in his hand, under the wedding canopy, which was decorated with garlands made of pearls

Seventh pAsuram. She shares her experience of circumambulating *agni* (ritualistic fire) along with emperumAn.

*vAy nallAr nalla maRai Odhi mandhiraththAl
pAsilai nANal paduththup paridhi vaiththu
kAysina mA kaLiRu annAn en kaip paRRi
thI valam seyyak kaNAk kaNdEn thOzhI! nAn*

Oh friend! Experts in vEdhas were chanting the great vEdhic hymns, with correct pronunciation. They spread the holy reed grass with fresh leaves and nourished *agni* (fire) with dry twigs. I saw in my dream kaNNan emperumAn, proud like a wild elephant in exultation, holding my hand and circumambulating *agni*.

Eighth pAsuram. She shares the experience of stepping on the *ammi* (a horizontal stone for grinding, used in weddings as symbolic of firmness in the bride to face all issues in married life) in the presence of emperumAn.

*immaikkum EzhEzh piRavikkum paRRAvAn
nammai udaiyavan nArAyaNan nambi
semmai udaiya thirukkaiaI thAL paRRi
ammi midhikkak kaNAk kaNdEn thOzhI! nAn*

Oh friend! emperumAn is our refuge in this as well as in all the births to come. He is our lord, complete in all the auspicious qualities. I saw in my dream, that nArAyaNan, kaNNan emperumAn, with his great divine hand (which will hold on to his follower's feet too), hold my foot and keep it on top of the *ammi*.

Ninth pAsuram. She shares the experience of carrying out *IAja hOmam* (ritual in which puffed rice is offered to *agni*).

*varisilai vAL mugaththu ennaimAr thAm vandhittu
eri mugam pAriththu ennai munnE niRuththi
ari mugan achchudhan kai mEl en kai vaiththu
pori mugandhu attak kaNAk kaNdEn thOzh!! nAn*

Oh friend! I saw in my dream my brothers, who had their eye brows similar to bow and who had radiant faces, nurture *agni*, and making me stand in front of *agni*. I saw them placing my hand on top of the divine hand of emperumAn *achyuthan* who had a face like a majestic lion and adding puffed rice in my hand (for offering to *agni*)

Tenth pAsuram. She shares the experience of going around on top of an elephant along with emperumAn, and others bathing them in fragrant water.

*kungumam appik kuLir sAndham mattiththu
mangala vldhi valam seydhru maNa nlr
angu avanOdum udan senRu angu Anai mEl
manjanam Attak kaNAk kaNdEn thOzh!! nAn*

Oh friend! I saw in my dream that vermilion was applied on the body; cool sandalwood paste was also applied; emperumAn and I went around the town, on top of an elephant, through the decorated streets. I saw the two of us being bathed with fragrant water.

Eleventh pAsuram. She completes the decad by revealing the benefit to those who recite it.

*AyanukkAgath thAn kaNda kanAvinai
vEyar pugazh villipuththUrk kOn kOdhai sol
thUya thamizh mAlai Iraindhum vallavar
vAyu nan makkaLaip peRRu magizhvarE*

periyAzhwAr is praised by those born in the clan of brAhmaNas. He is the leader of SrlvillipuththUr. Those who learn this decad, which was mercifully composed by ANdAL, the daughter of periyAzhwAr, which describes how emperumAn kaNNan attained her in marriage, as seen by her in her dreams, will beget children like periyAzhwAr, fully engaged in matters relating to emperumAn, having great qualities and will attain happiness forever.

EzhAm thirumozhi – karuppUram nARumO



Unlike slthAp pirAtti who had to enquire about emperumAn's experience from hanumAn who came that way, ANdAL has the fortune of enquiring about emperumAn's experience from emperumAn's confidential servitor, an AchArya (expert) in emperumAn's experience. At the end of her dream, a union could have happened with emperumAn. This is the reason ANdAL, reminiscing about the nectar of emperumAn's lips, is enquiring about it with sangaththAzhwAn the divine conch *pAnchajanyam*. The reasons for enquiring about the nectar of emperumAn's lips are:

1. Just as there are hunchbacks and dwarfs in the queen's private quarters who exist for the happiness of the king and queen, the divine conch is always

present with emperumAn, without separating, including during confidential times.

2. Whenever emperumAn keeps the conch in his divine mouth to blow it, the conch always drinks the nectar from emperumAn's mouth.
3. The divine conch is always with emperumAn, never separating from him. In other words, emperumAn will release the divine disc to destroy his enemies, during which the divine disc separates from emperumAn [for a short period of time]. However, the divine conch will never separate from emperumAn.
4. Moreover, since the white colour of the divine conch is in stark contract to the dark colour of emperumAn's divine form, their union is worth experiencing.

For these reasons, since talking to or enquiring with the divine conch is much similar to talking to or enquiring with emperumAn himself, ANdAL is enquiring with the divine conch.

First pAsuram. She tells the divine conch that since he is constantly experiencing the nectar of emperumAn's mouth, he would have known that taste. She is asking him whether he would reveal that to her.

*karuppUram nARumO kamalappU nARumO
thiruppavaLach chevvaYdhAn thiththirukkumO?
marupposiththa mAdhavan than vAych chuvaiyum
nARRamum
viruppuRRukkEtkinREn sollAzhi veNsangE!*

Oh Srl pAnchajanyAzhwAn who is profoundly white in colour! I ask you desirously about the taste and smell of the divine lips of kaNNapirAn (Srl krishNa) who snapped the tusk of *kuvalayApIdam*, the regal elephant of kamsa. Will that emperumAn's divine lips which are reddish in colour have the smell of medicated camphor? Or will they have the smell of lotus flower? Will they have a sweet taste? You have to tell me.

Second pAsuram. Just as the enemies are destroyed, the followers must be nurtured. She tells the divine conch that just as he [conch] was born and he grew up only for the sake of others, his activities too should be like that only.

*kadalil piRandhu karudhAdhu panchasanan
udalil vaLarndhu pOy UzhiyAn kaiththalath
thidaril kudiYERith thIya asurar
nadalaip padai muzhangum thORRaththAy naRchangE*

Oh beautiful Srl pAnchajanyAzhwAn! You are were born in the body of a demon *panchasanan* in the deep sea and grew there. Without considering it, you entered the most eminent place of the divine hand of emperumAn who is there forever. You have the greatness of blowing soundly such that demons suffered. Hence you should do this favour for me.

Third pAsuram. She enjoys the beauty of sangaththAzhwAn.

*thadavaraiyin mldhE saraRkAla chandhiran
idaiyuvAvil vandhu ezhundhAIE pOI nlyum*

*vada madhuraiyAr mannan vAsudhEvan kaiyil
kudiyERi vIRRirundhAy kOlap perum sangE*

Oh beautiful, huge pAnchajanyAzhwAn! Just as moon rises, from the rising mountain, during the time of autumn on a full moon day, you are residing on the divine hand of vAsudhEvan emperumAn who is the king of north mathurA, revealing all your greatness.

Fourth pAsuram. She tells him, who is capable of speaking about confidential matters, to talk about her to emperumAn.

*chandhira maNdalam pOl dhAmOdharan kaiyil
andharam onRinRi ERi avan seviyil
mandhiram koLvAyE pOlum valampuriyE!
indhiranum unnOdu selvaththukku EIAnE*

Oh conch who has curled to the right! You are staying forever on the divine hand of dhAmOdharan emperumAn like the galaxy of moon, appearing to speak secretive matters. Even indhra, who is opulent, will not match you in the true wealth of servitude.

Fifth pAsuram. She tells the divine conch that other conchnes will not equal him since he is constantly imbibing emperumAn's nectar of mouth.

*unnOdu udanE oru kadalil vAzhvArai
innAr iNaiyAr enRu eNNuvAr illai kAN
mannAgi ninRa madhusUdhan vAy amudham
pannALum uNginRAy pAnchasanniyamE!*

Oh pAnchajanyAzhwAn! No one respects the other conches who are living with you in the same ocean. You are the only one who is drinking the nectar of emperumAn's mouth for a very long time. Hence only you are the fortunate one.

Sixth pAsuram. She is praising him saying that he is fortunate to have a bath in the divine water of emperumAn's mouth.

*pOyth thlrththam AdAdhE ninRa puNar marudham
sAyththlrththAn kaiththalaththE Erik kudikoNdu
sEyth thlrththamAy ninRa sengaNmAl thannudaiya
vAyth thlrththam pAyndhAda vallAy valampuriyE!*

Oh conch which has curled on the right side! You do not have to take the trouble of walking long distances in order to take a bath in sacred rivers such as gangA etc [in order to purify yourself]. Instead, you climbed on to the divine hand of kaNNan who uprooted two trees [which had been possessed by two demons] which had stood as trees due to sage nAradha's curse. You have got the fortune of settling well in the water inside the mouth of sarvESvaran, who has reddish eyes [reflecting affection towards devotees] and you take your bath there forever.

Seventh pAsuram. She praises the good fortune of Srl pAnchajanyam who is lying on the divine hand of emperumAn.

*sengamala nANmalar mEl thEnugarum annam pOI
sengaN karumEni vAsudhEvanudaiya*

*angaith thalam ERi annavasam seyyum
sangaraiyA! un selvam sAla azhagiyadhE*

Just like swan which settles and drinks the honey from a freshly blossomed lotus flower, you have climbed on the beautiful divine hand of kaNNan emperumAn who has reddish eyes and black form and are reclining there. Oh pAnchajanya who is the leader among conches! Your wealth of servitude is absolutely great.

Eighth pAsuram. She is mentioning about the anger that all the girls have towards Srl pAnchajanyam.

*uNbadhu sollil ulagaLandhAn vAy amudham
kaN padai koLLil kadal vaNNan kaiththalaththE
peN padaiyAr un mEl perum pUsal sARRuginRAR
paN pala seyginRAy pAnchasanniyamE!*

Oh pAnchajanya! What you eat is the nectar from the divine mouth of emperumAn who measured all the worlds! Where you sleep is on the divine hand of that emperumAn who has the complexion of ocean! Since you are like this, all the girls are screaming about you. Leaving us all aside, you are indulging in this unjust act. Is this correct?

Ninth pAsuram. Just as in the previous pAsuram, in this too she speaks about how the girls are getting angry with Srl pAnchajanyam.

*padhinARAM Ayiravar dhEvimAr pArththiruppa
madhu vAyil koNdARpOl mAdhavan than vAy amudham
podhuvAga uNbadhanaip pukku nI uNdakkAl
sidhaiyArO unnOdu? selvap perum sangE*

Oh pAnchajanyam who has the opulence to constantly enjoy emperumAn! Sixteen thousand consorts [of emperumAn] are waiting to imbibe the divine nectar of kaNNan emperumAn. If you alone aggressively imbibe, just like drinking honey, the nectar of emperumAn's mouth which is to be shared by all the consorts, will those ladies not come for fighting with you?

Tenth pAsuram. She completes the decad by mentioning about the benefit to those who learn these ten pAsurams.

*pAnchasanniyaththaip paRpanAbanOdum
vAyndha perum suRRam Akkiya vaN pudhuvai
Eyndha pugazhp pattar pirAn kOdhai thamizh Iraindhum
AyndhEththa vallAr avarum aNukkarE*

ANdAL, through these ten pAsurams created a deep relationship between emperumAn and Srl pAnchajanyam. She had incarnated in SrlvillipuththUr. She has absolute greatness of fame and is the daughter of periyAzhwAr. Those who learn these ten pAsurams which have been mercifully composed by ANdAL will also become closely related to emperumAn.

ettAm thirumoizhi – viNNeela mElappu



In the previous padhigam she had enquired Srl pAnchajanyam about the nature of nectar of emperumAn's mouth. After this, her experience in her mind reached up to emperumAn. At that time, the monsoon clouds came there uproariously. Due to the similarity of their colour and their quality of magnanimity, the clouds appeared like emperumAn to her. She thought that emperumAn himself has come to her. After getting some clarity, she realised that emperumAn has not reached there. Since the clouds which came there had the intelligence to move around, she decided to send them as messengers to emperumAn. Instead of sending them as messengers to vibhavAvathAram (emperumAn incarnating as rAma, krishNa et al), she sends them as messenger to archchai (emperumAn in idol form), at thiruvEngadam. In ramAvathAram, slthAp pirAtti had a distinguished, wise person such as hanumAn to inform of her status to Srl rAma. Here

ANdAL is so confounded by her love for emperumAn that she is sending an achEthana entity (one which does not have thinking power) as a messenger to convey her love. Due to the lust that she has towards emperumAn, it does not strike her that emperumAn in archchai form will only give dharSan (revealing his divine form) and will not talk or move with a person. Love or lust is also a form of devotion. In other words, they (the male and female) will sustain themselves if they are together, else they cannot sustain themselves. These qualities will be present in pirAttimArs (feminine people) as their nature. This is the reason that AzhwArs assumed the pathos of a female consort of emperumAn. However, in the case of ANdAl, since she is the reincarnation of bhUmippirAtti (bhUdhEvi), these are present as part of her nature.

First pAsuram. She tells the clouds to ask thiruvEngadamudaiyAn whether destroying her femininity will bring him any fame.

*viNNeela mElappu viriththARpOl megangAL
theNNIr pAy vEAngadaththu en thirumAlum pOndhAnE?
kaNNIrگاL mulaik kuvattil thuLi sOrach chOrvEnai
peNNIrmai Idazhikkum idhu thamakkOr perumaiyE*

Oh clouds who appear to be like a canopy for the blue coloured sky! Has my swAmy (lord) thirumAl who dwells permanently in the hill of thiruvEngadam, where clear streams flow, come along with you? I feel sorrowful such that droplets of my tears fall on the edge of my bosom. Does this bring him any fame?

Second pAsuram. She asks the clouds whether emerpumAn has sent some words of comfort to her who is troubled by wind.

*mAmuththa nidhi soriyum mAmugilgAL! vEngadaththuch
chAmaththin niRam koNda thAdALan vArththai ennE?
kAmath thlyuL pugundhu kadhuvappattu idaik kangul
EmaththOr thenRalukku ingu ilakkAy nAn iruppEnE*

Oh monsoon clouds who rain distinguished pearls and gold! Is there any message from emperumAn who is splendidous with bluish complexion and who dwells permanently in thiruvEngadam? I am troubled by the flame of lust which has entered me and seized me, due to which in the middle of night, I have become the target of gentle breeze, which makes me sorrowful.

Third pAsuram. She asks the clouds whether she can sustain herself by reciting the divine names of emperumAn.

*oLi vaNNam vaLai sindhai uRakkaththOdu ivai ellAm
eLimaiyAl ittu ennai Idazhiyap pOyinavAl
kuLir aruvi vEngadaththu en gOvindhan guNam pAdi
aLiyaththa mEgangAL! en Avi kAththiruppEnE*

Oh merciful clouds! The radiance and complexion of my form, my bangles, heart and sleep have left me due to my sorrowful state, making me very weak. Alas! Could I recite the divine, auspicious qualities of my emperumAn gOvindhan who resides permanently in thiruvEngadam which has cool streams, and sustain myself?

Fourth pAsuram. She prays to the clouds to inform her desire to emperumAn in the presence of pirAtti (Sri mahAlakshmi) who will play the recommendatory role.

*minnAgaththu ezhuginRa mEgangAL! vEngadaththuth
thannAgath thirumangai thangiya slr mARvarkku
ennAgaththu iLam kongai virumbithth thAm nAL
thORum
ponnAgam pulgudhaRku en purivudamai seppuminE*

Oh clouds which have lightning streaking across in the form! I have a desire that emperumAn, who resides permanently at thiruvEngadam, should embrace my youthful bosoms desirously on his beautiful, divine chest. Tell this to emperumAn who has the divine chest in which pirAtti has mercifully taken residence.

Fifth pAsuram. She prays to the clouds to reveal her status to emperumAn who removes the enemies of his followers.

*vAn koNdu kiLarndhu ezhundha mAmugilAL!
vEngadaththuth
thEn koNda malar sidhaRath thiraNdERip pozhivIrgAL!
Un koNda vaLLugirAI iraNiyanai udal idandhAn
thAn koNda sarivaLaigAL tharumAgil sARRuminE*

Oh clouds which rise with a flourish, swallowing the sky and pour rain from the sky in huge gatherings such that flowers in thiruvEngadamalai, which are full of honey, get scattered! emperumAn tore apart the body of demon hiraNya kashyapu with his sharp nails which had flesh with them. If that emperumAn would return the bangles which he had taken from me, please him of my status.

Sixth pAsuram. She prays to the clouds to tell her state to nArAyaNan who had snatched away her benefits.

salam koNdu kiLarndhu ezhundha thaN mugilgAL!

mAvaliyai

nilam koNdAn vEngadaththE nirandhERip pozhivlrgAL!

ulangu uNda viLangani pOl uL meliyap pugundhu ennai

nalam koNda nAraNaRku en nadalai nOy seppuminE

Oh cool clouds which have risen up after drinking cool water! Oh clouds which rise up the hill after spreading well in thiruvEngadam which is the permanent residence of emperumAn who obtained the worlds as alms from mahAbali! nArAyaNa has taken away my benefits [feminine qualities] such that I became just like the wood apple fruit which has been sucked of its juice by mosquito. Tell that emperumAn about my sorrowful disease.

Seventh pAsuram. She prays to the clouds to tell emperumAn that she cannot sustain herself unless she embraces him.

sangamA kadal kadaindhAn thaN mugilgAL!

vEngadaththuch

chengaNmAI sEvadikkIzh adi vlzhchchi viNNappam

kongai mEl kungumaththin kuzhambazhiyap pugundhu

oru nAL

thangu mEl thangum en Avi enRu uraiyrE

emperumAn churned the ocean which has fame and lot of conches. Oh cool clouds which roam around thiruvEngadamalai where that emperumAn resides permanently! My submission to the divine reddish feet of

that emperumAn who has reddish eyes is this: if that emperumAn come here and unites with me one day such that the paste of vermillion on my bosoms gets removed, my life will sustain. Go and tell him this.

Eighth pAsuram. She prays to the cloud to tell him that keeping quiet like this [on his part] is wrong.

*kAr kAlaththu ezhuginRa kAr mugilgAL! vEngadaththup
pOr kAlaththu ezhundharuLip porudhavanAr pEr solli
nIr kAlaththu erukkil am pazhavilai pOI vlzhvEnai
vAr kAlaththu oru nAL tham vAsagam thandharuLArE*

Oh dark clouds which are present in thiruvEngadamalai during the monsoon time! emperumAn mercifully entered the warfront during the time of war and emerged victorious. I recite the divine names of that emperumAn and fall down like the beautiful leaves of the maddar plant during rainy season. In the long years which would come, will he not mercifully say a word, on any day?

Ninth pAsuram. She prays to the clouds to tell him that if he continues to torture her any further, his reputation will suffer.

*madha yAnai pOI ezhundha mAmugilgAL!
vEngadaththaip
padhiyAgi vAzhvIrIrgAL! pAmbaNaiyAn vArththai ennE!
gadhi enRum thAn AvAn karudhAdhu Or peN kodiyai
vadhai seydhAn ennum sol vaiyagaththAr madhiyArE*

Oh dear clouds which are like exulting elephants, rising uproariously, having thiruvEngadamalai as your

residence and prospering! What is the word of the emperumAn who is reclining on AdhiSEshan! If he continues to ignore me like this, will not the people of this world say “Even though that emperumAn has always remained as a protector, he killed a girl without thinking that it will cause deficiency to his basic nature”?

Tenth pAsuram. She completes the decad saying that those who enjoy this decad, meditating on it in their minds, will become servitors of that emperumAn and prosper.

*nAgaththin aNaiyAnai nannudhalAL nayandhurai sey
mEgaththai vEngadakkOn vidu thUdhil viNNappam
bOgaththil vazhuvAdha pudhuvaiyar kOn kOdhai
thamizh*

Agaththu vaiththu uraippAr avar adiyAr Aguvare

ANdAL, the daughter of periyAzhwaAr, enjoyed the emperumAn who has beautiful divine forehead and beautiful divine face, without any deficiency. These ten pAsurams mercifully were composed by ANdAL, using clouds as messenger, desiring the emperumAn who has AdhiSEshan as his mattress. Those who keep these thamizh pAsurams in their hearts and are capable of reciting them will become his servitors, carrying out kainkaryam everyday.

onbadhAm thirumozhi – sindhurach chembodi



In the eighth padhigam, ANdAL was in a sorrowful state, viz. her sustenance itself was in doubt. Clouds were there in order to go to emperumAn and inform him of her state. However, without going anywhere, they rained off their contents and disappeared totally. Due to the rainfall, lot of flowers blossomed there. Those flowers reminded her of emperumAn's divine limbs and divine form, and started torturing her. We see in the world that objects such as moon, breeze, flower etc which give happiness when united with beloved, give suffering when separated. With emperumAn's separation troubling her deeply, she reveals how they [the above-mentioned objects] make her difficult to sustain herself,

both in this and in the next (10th) padhigams. She undergoes the same experience in these two padhigams which nammAzhwaR underwent in the padhigam “innuyirch chEval” (thiruvAimozhi 9-5 padhigam). This padhigam relates to her experience with thirumAlirunjOlai emperumAn.

First pAsuram. She says that cochineal (a species of moth) insects have hidden thirumAlinjOlai such that we cannot see it. She is wondering whether we will escape from the net spread by azhagar [azhagar or kaLLazhagar or sundharaththOL udaiyAn is the divine name of emperumAn residing at thirumAlinjOlai].

*sindhurach chembodip pOl thirumAlirunjOlai engum
indhiragOpangaLE ezhundhum parandhittanavAl
mandharam nAtti anRu madhurak kozhunJARu koNda
sundharaththOL udaiyAn suzhalaiyil ninRu
uydhungolO?*

At thirumAlirunjOlai, cochineal insects (a variety of moth), in red colour, have risen everywhere, spreading themselves. Alas! Will we escape from the net cast by emperumAn sundharaththOLudaiyAn (emperumAn at thirumAlirunjOlai) who took pirAtti, who is like nectarean juice, when he churned the milky ocean with *manthara* mountain, in order to help the celestial entities when they surrendered to him to get nectar?

Second pAsuram. I desired the garland which emperumAn azhagar has donned on his shoulder. Who will I reveal my sufferings to, which I had to endure due to that?

*pOrk kaLiRu porum mAlirunjOlai ampUmbuRavil
thArk kodi mullaigaLum thavaLa nagai kAttuginRa
kArkkoL padAkkaL ninRu kazhaRich chirikkath thariyEn
Arkkidugo? thOzhi! avan thAr seydhA pUsalaiyE*

thirumAlirunjOlai is the place where elephants, which are engaged in war, will fight and play with each other. Buds of jasmine flower from the creepers of mountain slopes in thirumAlirunjOlai remind me of the the whitish smile of azhagar. Flowers from the plant *padA* (a medicinal nut) appear to be standing firmly and smiling at me as if saying “You cannot escape from me”. I am unable to sustain myself due to that. Oh friend! Who will I reveal my bewilderment caused by the garland on his divine shoulders?

Third pAsuram. Looking at the flowers which match his divine complexion, she asks “Is what he did proper?”

*karuviLai oNmalarGAL! kAyA malarGAL! thirumAl
uruvoLi kAttuginRir enakku uyvazhakku onRu uraiyIr
thiruvilaiyAdu thiN thOL thirumAlirunjOlai nambi
vari vaLaiyil pugundhu vandhi paRRum vazhakkuLadhE*

Oh beautiful *karuviLai* flowers (creeper with dark blue flowers)! Oh *kAyAmbU* flowers (dark purple flowers)! You remind me of the divine form of thirumAl. Please tell me a way to escape. Is it proper on the part of thirumAlirunjOlai azhagar, who has stout shoulders which is the place where pirAtti plays, and who has completeness in his qualities, to enter my house and forcefully rob my bangles?

Fourth pAsuram. She chides five cruel criminals who torture her.

*paimbozhil vAzh kuyilgAL! mayilgAL! oN karuviLaigAL!
vambak kaLanganigAL! vaNNappUvai naRumalargAL!!
aimberum pAdhagargAL! aNi mAlirunjOlai ninRa
emperumAnudaiya niRam ungaLukku en seyvadhE?*

Oh cuckoo birds which live in the expansive gardens!
Oh peacocks! Oh beautiful *karuviLai* flowers (wild creeper with dark blue flowers)! Oh fresh berberries!
Oh *kayA* (dark purple) flowers with beautiful colour and fragrance! Oh five criminals in all! Why do you all have the beautiful complexion of *thirumAlirunjOlai* *azhagar*? (Is it to torture me?)

Fifth pAsuram. She asks the beetles, streams and lotus flowers which are there to tell her a refuge.

*thunga malarppozhil sUzh thirumAlirunjOlai ninRa
sengaN karumugilin thiru urup pOl malar mEl
thongiyya vaNdu inangAL! thogu pUnjunaigAL! sunaiyil
thangu sendhAmaraiGAL! enakku Or saraN sARRuminE*

Oh swarm of beetles which are settled on flowers which appear like the beautiful form of *azhagar* *emperumAn*, who has a beautiful form like a dark cloud and reddish eyes like the beautiful lotus flower and who is standing mercifully in *thirumAlirunjOlai* which is surrounded by orchards with rising flowers! Oh beautiful streams which are close together! Oh reddish lotus flowers which are in those streams! Please tell me a refuge.

Sixth pAsuram. She desires to submit one hundred pots of butter and one hundred pots of sugar rice to azhagar emperumAn. emperumAnAr fulfilled her desire many years later and was celebrated as “*nam kOyil aNNar* (my elder brother from Srlrangam)” by ANdAL.

*nAru naRumpozhil mAlirunjOlai nambikku nAn
nURu thadAvinil veNNey vAy nErndhu parAvi vaiththEn
nURu thadA niRaindha akkAravadisil sonnEn
ERu thiruvudaiyAn inRu vandhu ivai koLLungolO?*

emperumAn has completeness in his qualities and resides permanently in thirumAlirunjOlai which has streams full of fragrance. I submitted butter in hundred pots to that emperumAn, through my words. Further, I submitted sweet sugar rice in hundred pots, through these words. Will azhagar emperumAn, whose wealth is increasing by the day, mercifully accept these two offerings today?

Seventh pAsuram. She says that if azhagar emperumAn accepts her offerings, she will carry out more and more kankaryams to him.

*inRu vandhu iththanaiyum amudhu seydhidap peRil nAn
onRu nURu AyiramAgak koduththup pinnum ALum
seivan
thenRal maNam kamazhum thirumAlirunjOlai thannuL
ninRa pirAn adiyEn manaththE vandhu nEr padilE*

My lord azhagar resides permanently at thirumAlirunjOlai mountain where southerly breeze is gently blowing with fragrance. If that azhagar mercifully partakes of the hundred pots of butter and hundred pots

of sugar rice, and without stopping at that, if he resides in my mind, I will submit hundreds of thousands of pots of butter and sugar rice and carry out further kinkaryams to him.

Eighth pAsuram. She asks whether the announcement made by sparrows of azhagar's arrival is true.

*kAlai ezhundhirundhu kariya kuruvik kaNangaL
mAlin varavu solli maruL pAdudhal meymmai kolo?
sOlai malaip perumAn thuvarAbadhi emperumAn
Alin ilaip perumAn avan vArththai uraikkinRadhE*

Flocks of black coloured sparrows, getting up early in the morning, are speaking the words of the supreme being who is the lord of thirumAlirunjOlai, the king of Srl dhwaAraka and who is lying on a tender banyan leaf. They are announcing the arrival through the musical tone of *paN*. Will this happen?

Ninth pAsuram. When will I, who am wasting myself like a *konRai* tree (Indian laburnum tree) get to hear the sound of emperumAn's conch and the drawing of the chord of his bow?

*kOngalarum pozhil mAlirunjOlayil konRaigaL mEl
thUngu pon mAlaigaLOdu udanAy ninRu thUnguginREn
pUngoL thirumugaththu maduththu Udhiya sangolium
sArnga vil nANolium thalaippeyvadhu engyAnRu koLO*

thirumAlinjOlai has groves where the Indian malabar trees are flowering. I am remaining without any use similar to the golden coloured garlands which are hanging atop the Indian laburnum trees which are seen

on the slopes of thirumAlirunjOlai hill. When will the sound of Srl pAnchajanyam which is kept on the beautiful lips of emperumAn and the sound of the drawing of chord on SARngam, his bow, come near me?

Tenth pAsuram. She completes the decad by revealing the benefit to those who sing this decad.

*sandhodu kAr agilum sumandhu thadangaL porudhu
vandhu izhiyum silambu ARu udai mAlirunjOlai ninRa
sundharanai surumbAr kuzhal kOdhai thoguththu
uraiththa
sendhamizh paththum vallAr thirumAL adi sErvargaLE*

nUpura gangai is a stream which is flowing past the banks on either side, with sandalwood and eaglewood trees, in thirumAlirunjOlai. azhagar emperumAn is residing permanently in thirumAlirunjOlai. ANdAL, who has tresses which are full of beetles, mercifully composed ten pAsurams on that emperumAn in thirumAlirunjOlai. Those who are capable of reciting these ten pAsurams will attain the divine feet of Srlman nArAyaNan.

paththAm thirumozhi – kArkkOdal pUkkAL



Initially she fell at the feet of kAman (manmadhan, cupid), birds and cloud to sustain herself. This did not benefit her. Though emperumAn did not come, she thought that she could sustain herself by identifying him through entities which resembled him. Birds blossoming during the season of flowering etc reminded her of his divine form and limbs and afflicted her. In this state, she thought that emperumAn's words and her being born in the clan of periyAzhwAr only could sustain her. Though emperumAn had given his word earlier that he will protect everyone, no one can ask him any question because of his independent nature. Hence she thought that her being the divine daughter of periyAzhwAr was her only way to sustain herself. Even in this, she had a needless doubt, viz. "What if emperumAn gives me up?" Later she thought "Anything else may happen or not. However, the connection between periyAzhwAr and me will not go waste. It will change his independence and reach me at his divine feet". She stabilises and sustains herself this way. Even if emperumAn says "I will not let

go of you” an AchAryan is required to make it happen (AchArya plays the recommendatory role). When parASara bhattar was in a place SrlldhEvimangalam to see the king vANavadharaiyan, the king asked bhattar “While emperumAn is there, what is the reason for the all the people to be affectionate towards you?” bhattar mercifully responded saying “To attain emperumAn, his followers act as *gatakar* (those who help in uniting). Since I am the son of kUraththAzhwAn, these people show affection towards me”.

First pAsuram. She tells her sorrowful state to flowers.

*kArkkOdal pUkkAL kArkkadal vaNNan en mEl ummaip
pOrkkOlam seydhU pOra viduththavan enguRRAn?
ArkkO ini nAm pUsal iduvadhu? aNi thuzhAyth
thArkkOdum nenjam thannaip padaikka vallEn andhO!*

Oh black *kAndhaL* flowers (a kind of lily)! Where is that emperumAn kaNNan who has a divine form like the black coloured ocean who decorated you appropriately and sent to wage a war on me? I really do not know as to whom I should go and appeal. I desired the beautiful thuLasi garland and ended up with having a heart which runs for it. Alas!

Second pAsuram. She tells the lily flowers to release her quickly from her sorrows.

*mEl thOnRip pUkkAL! mEl ulagangaLin mldhu pOy
mEl thOnRum sOdhi vEdha mudhalvar valam kaiyil
mEl thOnRum Azhiyin venjudar pOlach chudAdhu
emmai
mARROlaip pattavar kUttaththu vaiththuk koLgiRRirE*

Oh lily flowers which have blossomed at a high level! Instead of burning me with the fiery radiance of the divine disc who is seen on the right divine hand of supreme entity who is revealed in vEdhas and who is in his paramapadham (SrlvaikuNtam) which is located above the worlds which we live in, will you take me to the gathering of *kaivalya nishtars* (those who are engaged in enjoying their own Athmas)? The implied meaning is that instead of suffering like this, being separated from emperumAn, it will be better to experience oneself in *kaivalya mOksham*.

Third pAsuram. She shifts her eyes from up above, and looks at the *kOvai* fruits (fruit from the hedge creeper) which have spread on a plant near her. The previously seen flowers, by their colour, reminded her of emperumAn's divine form and tortured her. The hedge fruits remind her of his divine lips and torture her.

*kOvai maNAtti! nI un kozhum kani koNdu emmai
Avi tholaiviyEl vAyazhagar thammai anjudhum
pAviyEn thOnRip pAmbaNaiyArkkum than pAmbu pOl
nAvum iraNduLa AyiRRu nANiliyEnukke*

Oh fruit from hedge creeper who is like a lady! You should not remove my life with your beautiful fruits. I am very much scared about matters relating to emperumAn. After I was born, emperumAn, who is SEshaSAyI (one who lies on the serpent bed of AdhiSEshan) has forked tongue (two tongues) in the matters related to me, who is a shameless person, just like the snake on whom he is reclining.

Fourth pAsuram. Since the fruit of hedge creeper reminded her of emperumAn's divine lips, she shifted her gaze and now looked at another side. She sees jasmine flowers which have blossomed well and tells how they tortured her, reminding her of the white row of teeth of that emperumAn.

*mullaip pirAtti! nI un muRuvalgaL koNdu emmai
allal viLaiviyEl Azhi nangAy! un adaikkalam
kollai arakkiyai mUkkarindhitta kumaranAr
sollum poy AnAl nAnum piRandhamai poy anRE*

Oh jasmine creeper who is like a lady! Oh one who has the quality of depth in her (does not reveal her feelings easily)! Do not torture me due to your flowering way, reminding me of the pearlish row of emperumAn's divine teeth. I surrender to you. If the word of the son of dhaSaratha chakravarthy, who had driven away the demon sUrppaNakA after cutting off her nose, becomes a lie, then my birth as the daughter of periyAzhwAr too would become a lie (there will be no benefit).

Fifth pAsuram. She closed her eyes on seeing jasmine flower which was torturing her. However, she had not closed her ears.

*pAdum kuyilgAL! Idhenna pAdal? nal vEngada
nAdar namakku oru vAzhvu thandhAl vandhu pAdumin
Adum karuLakkodi udaiyAr vandhu aruL seydhU
kUduvar Ayidil kUvi num pAttukkaL kEttumE*

Oh cuckoos who are singing! What sort of a song is this cacophony? If emperumAn who has the tall thiruvEngadam hills as his residence makes me to

prosper, you could come here and sing. If emperumAn who has the dancing garuda as his flag comes here and unites with me, we will call you and listen to your songs.

Sixth pAsuram. She falls at the feet of peacocks and tells them to look at the way that emperumAn is protecting her.

*kaNamA mayilgAL! kaNNapirAn thirukkOlam pOnRu
aNimA nadam payinRu AduginRiraku adi vIzhginREn
paNamAdu aravaNanaip paRpala kAlamum paLLi koL
maNavALar nammai vaiththa parisidhu kANminE*

Oh great peacocks who are in a flock! I fall at your divine feet which practice beautiful, great dance and worship you, who have the form which is similar to that of kaNNapirAn. Stop this dance. The only greatness that azhagiya maNavALAn (the handsome bridegroom), who lies forever on the bed of serpent AdhiSEshan who has spread out hoods, has created for me is only this – to fall at your feet.

Seventh pAsuram. She asks peacocks which are dancing “Is it proper to dance in my presence like this?”

*nadamAdith thOgai virikkinRa mAmayilgAL! ummai
nadamAttam kANap pAviyEn nAn Or mudahl iEn
kudamAdu kUththan gOvindhan kOmIRai seydh
emmai
udaimAdu koNdAn ungaLukku ini onRu pOdhumE?*

Oh peacocks which are spreading your feathers while dancing! I, a sinner, do not have the eyes which are the means to see your dance. emperumAn gOvindhan who

had danced with pots, tortured me and captured me totally. Is it appropriate for you to dance like this in my presence?

Eighth pAsuram. While all the entities are torturing her, the clouds too join the act by pouring rain. periyathirumalai nambi (maternal uncle of bhagavath rAmAnuja and one of his five AchAyas) was much involved with this and the next pAsuram. For this reason, all the SrlvaishNavas would be involved with these two pAsurams. Whenever he thinks of these two pAsurams, thirumalai nambi would burst into tears and would not be capable of uttering a word.

*mazhaiyE! mazhaiyE! maNpuRam pUsi uLLAy ninRu
mezugu URRinARpoL URRu nal vEngadaththuL ninRa
azhagap pirAnAr thammai en nenjaththu agappadath
thazhuva ninRu ennaith thadharththik koNdu URRavum
vallaie?*

Oh cloud! Just like smearing paste on the outside and melting the wax within, emperumAn who is dwelling permanently at the tall thiruvEAngadam hills, is embracing me outside but melting and destroying my life within. Will you pour the rain after uniting me with my emperumAn such that I embrace him in the form in which he is dwelling and manifesting inside me?

Ninth pAsuram. After this, as the ocean roared with its waves and rose, she speaks, looking at it.

*kadaiE! kadaiE! unnaik kadaindu kalakkuRuththu
udaluL pugundhu ninRu Ural aRuththavaRku ennaiyum*

*udaluL pugundhu ninRu Ural aRukkinRa mAyaRku en
nadalaigaL ellAm nAgaNaikkE senRu uraiththiyE*

Oh ocean! emperumAn churned you, agitated you, entered you and stole the essence of nectar [Srl mahAlakshmi] from you. In the same way, that emperumAn who is an amazing benefactor entered me and severed my life. Will you go and tell all my sufferings to thiruvandhAzhwAn (AdhiSEshan) who is his bed?

Tenth pAsuram. She completes the decad by saying comforting words to her friend who is more bewildered than she.

*nalla en thOzhi! nAgaNai misai nam parar
selvar periyar siRu mAnidar nAm seyvadhu en?
villi pudhuvai vittuchiththar thangaL dhEvarai
valla parisu varuvipparEl adhu kANdumE*

Oh my dear friend! Our emperumAn who is reclining on the bed of thiruvandhAzhwAn is a very opulent person since he is the consort of Srl mahAlakshmi. He is greater than everyone else. On the other hand, we are very lowly persons. What can we do when this is the state? If periyAzhwAr, who is the head of SrlvillipuththUr, invites that emperumAn who is under his control, in the ways possible for him, we too will have the fortune of worshipping that emperumAn.

padhinonRAm thirumozhi – thAm ugakkum



emperumAn will not change his word; he will protect us. ANdAL was very firm that even if this fails, he will give us refuge because we are periyAzhwAr's divine daughter. Since he didn't come despite this, she was suffering being reminded of emperumAn by various objects, just as bhlshma was suffering on the bed of arrows after being felled by arjuna's arrows. After seeing this, all the mothers, friends and everyone else gathered there. She told them sorrowfully "I was sure that he will come; my position has come to this state; even in this state he hasn't come; look at his nature". Then she consoles herself saying "He has helped a few persons (pirAttimArs) like me, earlier. He will accept me also" and sustains herself.

First pAsuram. She tells them to ask him whether he has a response to her query “Why are you not coming even in this sorrowful state and helping?” There is no deficiency in me; there is no deficiency in him too; still, why is he not coming?

*thAm ugakkum tham kaiyil sangamE pOIAvO?
yAm ugakkum em kaiyil sangamum EndhizhaiyIr!
thI mugaththu nAgaNai mEI sERum thiruvarangar
A! mugaththai nOkkArEI ammanE! ammanE!*

Oh girls who have decked yourselves with ornaments! Will the bangles which I have worn happily, on my hands, not be a match for the conch which he is having happily on his divine hand? thiruvaranganAthar (the lord of Srlrangam) who is lying on the mattress of thiruvandhAzhwAn with cruel faces (because he is not helping me) has not seen my face. Alas!

Second pAsuram. She is revealing her condition to her mothers from whom she should have hidden her condition.

*ezhil udaiya ammanaimIr! ennarangaththu innamudhar
kuzhalazhagar vAyazhagar kaNNazhagar koppUzhil
ezhukamalap pUvazhagar emmAnAr ennudaiya
kazhal vaLaiyaith thAmum kazhal vaLaiyE AkkinarE*

Oh beautiful mothers! He has mercifully taken residence at Srlrangam as my sweet nectar, having beautiful divine tresses, having beautiful divine lips, having beautiful divine eyes, having attained beauty after having divine lotus on the divine navel. He, who is my

lord, azhagiya maNavALar, made my bangles which will not slip out as bangles which will slip out.

Third pAsuram. They told her “He took your bangles only because of affection towards you. Since there was a shortage of bangles among his possession, he took yours and became complete”. ANdAL responds “It is not true. Did he suffer because he did not have them earlier and did he become happy after getting them? It is nothing like that”. She despises saying that he did this only to torture her.

*pongOdham sUzhndha buvanium viNNulagum
angAdhum sORAmE ALginRa emperumAn
sengOl udaiya thiruvarangach chelvanAr
engOl vaLaiyAl idar thIrvar AgAdhE?*

He rules as the master of both this earth which is surrounded by ocean agitating with waves and paramapadham, without any shortcoming. He is capable of ruling with his sceptre and is lying in Srlrangam which is called as “kOyil” (temple). Will that SrlmAn take my bangles to overcome his deficiency?

Fourth pAsuram. When asked “emperumAn took the bangles only because of his affection for you. Should you not feel happy for it?” she says “If he took my bangles because he could not sustain himself, should he not go past the street where I am residing, at the least, once?”

*machchaNi mAda madhiL aranga vAmananAr
pachchaip pasum dhEvar thAn paNdu nlrERRa*

*pichchaik kuRaiyAgi ennudaiya peyvaLai mEl
ichchai udaiyarEl ith theruvE pOdhaRE?*

emperumAn has mercifully taken residence in Srlrangam which has mansions with decorated upper storeys and compound walls. periya perumAL, who has freshness on him, had earlier taken an incarnation as vAmana. When he took alms [from mahAbali], if there had been any deficiency in that, to overcome which he had desire for my bangles, would he not have come to this street mercifully?

Fifth pAsuram. She says that it was not only her bangles, he wanted to steal her form too.

*pollAk kuRaL uruvAy poRkaiyil nIrERRu
ellA ulagam aLandhu koNda emperumAn
nallArgaL vAzhum naLir aranga nAgaNaiyAn
illAdhOm kaipporuLum eydhuvAn oththuLanE*

He is the swAmy (lord) who took a distinguished form as vAmana, took water in his hand [as a symbol of accepting alms] and measured all the worlds to keep them under his control. He is periya perumAL who has thiruvandhAzhwAn as his mattress in the cool Srlrangam where great people reside. He appears to steal my form too when I have nothing as my possession.

Sixth pAsuram. She says that just as he had desired, he stole her form.

*kaipporuLgaL munnamE kaikkoNdAr kAviri nIr
seyppuraLa Odum thiruvarangach chelvanAr*

*epporutkum ninRArkum eydhAdhu nAnmaRaiyin
soRporuLAY ninRAR en meypporuLum koNdArE*

emperumAn has mercifully taken residence as SrlmAn [one who has Srl mahAlakshmi as his wealth] in thiruvarangam which has fields which have been made fertile by the waters of kAviri. He is very simple for some people, however lowly they may be and he is unattainable for some people, however exalted they may be. That periya perumAL, who is the meaning for the words in the four vEdhas, took my body too now, after taking everything else which was in my hand.

Seventh pAsuram. She says that he did not manifest the affection towards her which he showed to slthAp pirAtti.

*uNNAdhu uRangAdhu oli kadalai UdaRuththu
peNNakkai AppuNdu thAm uRRa pOdhellAm
thiNNAr madhiL sUzh thiruvarangach chelvanAr
eNNadhE thammudaiya nanmaigaLE eNNuvarE*

emperumAn, the consort of Srl mahAlakshmi, who is lying in thiruvarangam surrounded by strong walls, was desirous of a woman, slthA when he incarnated as Srl rAma. Foregoing his sleep and food, he built a dam across the uproarious ocean. Forgetting all his simplicity, he is thinking of his greatness now.

Eighth pAsuram. When told that she could sustain herself by meditating on emperumAn's auspicious qualities, she says "I am trying to forget emperumAn. But am unable to do so".

*pAsi thUrththuk kidandha pAr magatku paNdoru nAL
mAsudambil nlr vArA mAnamilAp panRiyAm
thEsudaiya thEvar thiruvarangach chelvanAr
pEsi iruppanagaL pErkkavum pErAvE*

In an earlier time, for the sake of bhUmip pirAtti who had moss all over her, the resplendent *thiruvaranganAthan* (the lord of Srlrangam) took the form of *varAha* (wild boar) shamelessly, with dirt all over his divine form and water dripping from it (when he entered the ocean to lift bhUmip pirAtti). The words which he spoke as *varAha* are not getting out of my heart even if I want to destroy them.

Ninth pAsuram. She sustains herself by thinking that the help that emperumAn rendered for rukmiNip pirAtti, as a help which he had rendered to all women, including herself. This should be seen as similar to the word which emperumAn told arjuna [Do not grieve] which applies generally to all those who have surrendered.

*kaNNALam kOdiththuk kanni thannaik kaippidippAn
thiNNArndhirundhu sisupAlan thEsazhindhu
aNNAndhirukkavE AngavaLaik kaippidiththu
peNNALan pENum Ur pErum arangamE*

SiSupAlan was very confident that he was going to marry rukmiNip pirAtti (Srl mahAlakshmi), after all the preliminary events for the wedding had been completed. When he lost all his radiance and was looking helplessly at the sky, emperumAn mercifully married that rukmiNip pirAtti and became famous as being the support for all

women. The divine name of the divine abode where that emperumAn is reclining is thiruvarangam.

Tenth pAsuram. She feels distressed that emperumAn did not accept her despite her being the divine daughter of periyAzhwAr and wonders as to what she could do.

*semmai udaiya thiruvarangar thAm paNiththa
meymmaip peruvArththai vittu chiththar kEttu iruppar
thammai ugappAraith thAm ugakkum ennum sol
thammidaiyE poyyAnAl sAdhippAr Ar iniyE*

thiruvaranganAthan who has the divine quality of honesty, had earlier mercifully spoken truthful and the most invaluable words which have come to be known as *charama SIOkam* (the ultimate hymn). My divine father would have heard those words and become free from any worry. If the proverb “He will like those who like him” becomes false, who else can order him to do anything?

panniraNdAm thirumozhi – maRRu irundhIrgatku



She believed the words of emperumAn that he will protect everyone. That did not fructify. She believed in her relationship with periyAzhwAr. That too did not yield the desired result. Thinking of all these, she became distressed. Since emperumAn is *svathanthran* (totally independent), she tried to attain him through her AchArya (teacher), periyAzhwAr. Since even that did not yield the desired result, she thought “emperumAn is *svathanthran*. If he does not protect his followers, his name will get sullied. Once he decides to protect someone, no one else can prevent that. Hence his *svAthanthriyam* (nature of being totally independent) itself would act as our means to get the benefit” and tries to go back to him again. Even though she was firm

in this, since he did not come, she becomes anxious about what she should do. She does not have the patience to wait for him to come due to her excessive affection. Even if it is against her *svarUpam* (basic nature of dependence on *emperumAn* and carrying out service to him) she wants to reach him by any means and requests those who are near her “Please reach me to places such as north *mathurA*, *dhwArakA* etc where *emperumAn* dwells”.

First pAsuram. When she is told “”You should wait until *emperumAn* comes. There is no need to be anxious like this” she replies “There is no way for me to talk to you who do not understand my situation. I do not have the fortune to listen to your words”

maRRirundhIrgatku aRIyaIAgA mAdhavan enbadhOr
anbu thannai
uRRirundhEnukku uraippadhellAm UmaiyarOdu sevidar
vArththai
peRRirundhALai ozhiyavE pOyp pErndhoru thAyil
vaLarndha nambi
maRpPorundhAmaRkaLam adaindha madhuraip
puRaththu ennai uyththidumin

Your situation is totally different from mine. Whatever you tell me, who has affection towards *mAdhavan* (consort of *Sri mahAlakshmi*) which you cannot comprehend, is wasteful just like a conversation between a dumb and deaf person. There is only one activity which you can perform. Take me to a place near *mathurA* where *kaNNan* (*krishNa*), who left his biological mother *dhEvaki* and grew up in the place of his foster

mother yaSOdhA, and who reached the wrestling arena ahead of the wrestlers, lives.

Second pAsuram. “Whatever it may be, your going after him like this will earn him a bad name; should you not protect your feminity?” She responds to that.

*nANi iniyOr karumam illai nAl ayalArum
aRindhozhindhAr
pANiyAdhu ennai marundhu seydhU paNdu paNdAkka
uRudhirAgil
mANi uruvAy ulagaLandha mAyanaik kANil
thalaimaRiyum
ANaiyAl nlr ennaik kAkka vENDil AyppAdikkE ennai
uyththidumin*

There is no more benefit in feeling ashamed. People in the place have come to know of my matters. If you wish to see me in the state of ignorance in which I was even before I united with emperumAn, before I separated from him and suffered like this, without any further delay, carrying out suitable remedies, take me to thiruvAyppAdi (Sri gOkulam). My disease will disappear if I worship emperumAn who incarnated in the form of vAmana and measured all the worlds.

Third pAsuram. There is no purpose in blaming yaSOdhAp pirAtti for the poor upbringing of kaNNan. She tells them to drop her in front of the the divine mansion of Sri nandhagOpar, who should have controlled kaNNan, being his father.

*thandhaiyum thAyum uRRarum niRkath thani vazhi
pOyinAL ennum sollu*

*vandha pinnaip pazhi kApparidhu mAyavan vandhu
urukkAttuginRAn
kondhaLamAkkip parakkazhiththuk kuRumbu seyvAn Or
magonaip peRRa
nandhagOpAlan kadaiththalaikkE naLLIrutkan ennai
uyththudimin*

After the words spread in the world “She has started on her own, on the street, when father, mother and relatives are there”, it is not possible to stop the stigma. It is not possible for me not to go on my own. This is because, kaNNA, who has amazing activities, is manifesting his form right in front of me and attracting me. Take me to the entrance of the divine mansion of Srl nandhagOpar, who sired the son who fought with girls, causing blame and doing mischievous acts, in the middle of the night.

Fourth pAsuram. She asks them to leave her, who is totally subservient to emperumAn, on the banks of yamunA.

*angaith thalaththidai Azhi koNdAn avan mugaththanRi
vizhiyEn enRu
sengachchuk koNdu kaNNAdai Arththuch chiRu
mAnidavaraik kANil
nANum kongait thalamivai nOkkik kANIr
gOvindhanukkallAI vAyil pOgA
inguththai vAzhvai ozhiyavE pOy yamunaik karaikku
ennai uyththidumin*

Oh mothers! Look closely at my bosoms. They have covered themselves in reddish cloth since they feel shy

to see lowly people. They will not see anyone other than the face of kaNNan who holds the divine disc in his beautiful hand. They will not see the entrance of anyone's house other than gOvindan. Hence, take me to the banks of yamunA river as it is better than living here.

Fifth pAsuram. Those who were there felt sorrowful saying that they must do a proper remedy, after knowing her disease. She says that they cannot know her disease just because they are related to her.

*Arkkum en nOy idhu aRiyal AgAdhu ammanaimlr!
thuzhadhippadAdhE
kArkkadal vaNNan enbAn oruvan kaikaNda yOgam
thadavath thlrum
nIrkkarai ninRa kadambai ERik kALiyan uchchiyil nattam
pAyndha
pOrkkaLamAga niruththam seydhA poygaik karaikku
ennai uyththidumin*

Oh mothers! My disease is not comprehensible by anyone. Without feeling sorrowful, you drop me at the banks of yamunA where kaNNan had climbed up a *kadamba* (Indian oak) tree and jumped on to the head of the demon snake *kALi*ya as if he were dancing and made the banks of yamunA as a battlefield. If kaNNan, who has a complexion of dark ocean gently rubs me with his divine hands, this disease will be cured. This is the way to get immediate relief.

Sixth pAsuram. She tells them to drop her at the place where kaNNan ate food from the hands of *rishipathnis* (wives of sages).

kArththaN mugilum karuviLaiyum kAyA malarum
kamalappUvum
IrththiduginRana ennai vandhittu irudIkEsan pakkal
pOgEl enRu
vErththup pasiththu vayiRasaindhu vENDadisil
uNNumbOdhu IdhenRu
pArththirundhu nedunOkkuk koLLUm
paththavilOsanaththu uyththidumin

During the rainy season, the clouds which had formed, the *karuviLa* flower (from a winding creeper), the *kAyAmbU* (a purple coloured flower) and the lotus flower stood in front of me and compelled me saying “You too go to *hrishIkESan* (emperumAn)”. Hence, take me to *bhaktavilOchanam*, the place where kaNNan stayed for a long time, sweating because of grazing the cows, tired due to hunger, his stomach pining due to hunger and awaiting the arrival of the wives of sages to bring food and tell him “This is the time to eat as much food as you want”.

Seventh pAsuram. When asked as to when this sorrow will end, she says that since it will end only if she wears his divine *thuLasi* garland, she asks them to take her to the place where his victorious garland has been placed.

vaNNam thirivum manam kuzhaivum mAnam ilAmaiyum
vAy veLuppum

*uNNal uRAmaiym uL melivum Odha nlr vaNNan
enbAn oruvan
thaNNandhuzhAy ennum mAlai koNdu sUttath
thaNiyum pilamban thannaip
paNNazhiyap paladhEvan venRa pANdi vadaththu
ennai uyththidumin*

I have change in my complexion, tiredness in my mind, a shameless state, paleness in my lips, not desiring food and contraction in my knowledge. All these will leave me when I don the cool, beautiful divine thuLasi garland worn by kaNNan, also famously called as one who has the complexion of ocean and who is without any comparison. Since you people cannot bring that here, take me to the place where the banyan tree called as *pANdIram* is located. This is the place where kaNNan's elder brother, balarAman killed the demon *pralambAsuran* such that his bones broke.

Eighth pAsuram. She tells them to take her to gOvardhanam where he protected cows.

*kaRRinam mEykkilum mEykkap peRRAn kAdu vAzh
sAdhiyum Agap peRRAn
paRRi uralidai Appum uNdAn pAvigAL! ungaLukku
Echchuk koLO?
kaRRana pEsi vasavuNAdhE kAligAL uyya mazhai
thaduththu
koRRak kudaiyAga Endhi ninRa gOvarththanaththu
ennai uyththidumin*

kaNNan had grazing of herds of calves as his full time occupation. He also got to be born in the clan of

shepherds who leave their homes and live in forests. He got caught in the act of stealing butter and was tied to mortar too. Oh terrible people who mistake his qualities as faults! These have become the reasons for you to get scolded by me! Instead of narrating to me what you have heard and getting scolded by me, take me to a place near gOvardhana hill which emperumAn used as a victorious umbrella to save the cows from hailstorm.

Ninth pAsuram. She tells them to take her to dhwArakA if they wish to escape from any blame.

*kUttil irundhu kiLi eppOdhum gOvindhA! gOvindhA!
enRu azhaikkum
Uttuk kodAdhu seRuppanAgil ulagu aLandhAn enRu
uyarak kUvum
nAttil thalaippazhi eydhi ungaL nanmai izhandhu
thalaiyidAdhE
sUttuyar mAdangaL sUzhndhu thOnRum
thuvarApadhikku ennai uyththidumin*

The parrot which I was nurturing was calling out gOvindhA! govindhA! from its cage. If I punish it by not offering it food, it was calling ulagaandha perumAnE! If I get to hear these divine names, I fall down, swooning. Hence, to prevent bowing down your head, earning a huge blame in this world and spoiling your name too, take me to dhwArakA which is shining, being surrounded by tall mansions whose top storeys have risen very high.

Tenth pAsuram. She completes the decad by saying that those who recite these pAsurams, in which she had

prayed for being taken to emperumAn's dwelling places,
will attain SrlvaikuNtam through the path of archchis.

*mannu madhurai thodakkamAga vaN thuvarAbadhi
thannaLavum
thannaith thamar uyththup peyya vENDith thAzh
kuzhalAL thuNindha thuNivai
ponniyal mAdam polindhu thOnRum pudhuvaiyar kOn
vittuchiththan kOdhai
innisaiyAl sonna senjol mAlai Eththa vallArkku idam
vaigundhamE*

ANdAL has hanging tresses and is the divine daughter of periyAzhwAr who is the head of those who reside in SrlvillipuththUr which is radiant with golden mansions. She had composed ten pAsurams wherein she had firmly told her relatives to take her to divine abodes starting with mathurA and ending with dhwArakA. The dwelling place for those who are capable of reciting these divine hymns which are like a garland of words set to sweet music, is paramapadham.

padhinmUnRAM thirumozhi – kaNNan ennum



Those who saw her condition felt sorrowful and will not have the strength to take her anywhere. Even if they make huge efforts, she has to be mercifully carried in a mattress only. In this condition, she tells them “If you want to set right my condition, bring any material which is connected to emperumAn and by gently rubbing it on me, try and save my life”.

They ask her “Did you, who are fully engaged with emperumAn completely, really suffer? Could you suffer like this? Should you not, having surrendered to emperumAn, see the greatness of that clan [of those who surrendered]? If you do like this, should you not think of the blame which will entail him?” She responds

saying “The words which you people are saying because blame should not come to our clan, are not appropriate to my present condition. If you have any thought of protecting me, get any object from him and gently rub it on me”.

First pAsuram. She tells them to bring the yellow colour vestment which has been donned on his divine hip and fan her with it such that her distress is relieved.

*kaNNan ennum karum dheyvam kAtchi pazhagik
kidappEnai
puNNil puLippu eydhArpOl puRam ninRu azhagu
pEsAdhE
peNNin varuththam aRiyAdha perumAn araiyil pldhaga
vaNNa Adai koNdu ennai vAttam thaNiya vlsrE*

Oh mothers! I am in the presence of kaNNan who is a dark, but an esteemed God. Instead of standing far from me and irritating me, just like adding salt to a wound by advising me, bring the divine yellow coloured vestment from the divine waist of kaNNa, who does not know the sorrows of a girl, and fan me with that such that this pain of separation disappears.

Second pAsuram. She tells them to remove the divine thuLasi garland which he had donned, and bedeck it on her tresses.

*pAl Alilaiyil thuyil koNda paraman valaippattu irundhEnai
vEIAl thunnam peydhAR pOl vENdiRRellAm pEsAdhE
kOIAI nirai mEyththu AyanAyk kudandhaik kidandha
kudamAdi*

*neelAr thaNNam thuzhAyk koNdu en neRi men kuzhal
mEl sUttIrE*

I am caught in the web of that supreme entity who mercifully lay on the tender banyan leaf, as an infant who was in nursing stage. Stop speaking to me about whatever you people want to say, which appears like a spear piercing through me. Instead, bring the fresh, beautiful cool thuLasi garland from kaNNan who is reclining in thirukkudandhai (a divine abode) and who grazed cows with a stick which helped in that task, and bedeck that garland on my soft tresses.

Third pAsuram. Bring the *vanamAlai* (a divine garland) on his chest and roll it on my chest such that my chest which is blistered by the arrow of his glance becomes cooled.

*kanjaik kAyndha karuvilli kadaikkaN ennum siRaik kOIAI
nenju Uduruva EvuNdu nilaiyum thaLarndhu naivEnai
anjEl ennAn avan oruvan avan mArvaNindha vanamAlai
vanjiyAdhE tharumAgil mArvil koNarndhu purattIrE*

I am in disarray having been pierced by the glance like arrow, with wings, of kaNNan who annihilated kamsan and who has eye brows which are like a huge bow. That emperumAn, who is very much distinguished from all of us, is not telling me “Do not fear”. If that emperumAn would mercifully give, without deceiving, his *vanamAlai*, please bring it and roll it on my chest.

Fourth pAsuram. She tells them to make her imbibe the divine nectar of the consort of Srl mahAlakshmi, emperumAn’s divine lips and remove her tiredness.

*ArE ulagaththu ARRuvAr? AyarpAdi kavarnthuNNum
kArERuzhakka uzhakkuNdu thaLarndhum muRindhum
kidappEnai*

*ArAvamudham anaiyAn than amudha vAyil URiya
nIr thAn koNarnthu pularAmE parukki iLaippai nIkkirE*

kaNNan is like a black bull who robbed the entire place of thiruvAyppAdi (Sri gOkulam) and enoys it to the hilt. Who is there in this world to comfort me who has been tortured by him, making me to be weakened and anguished? (When the mothers said “We are all here; what do you want?”) Bring me the juice which is like nectar from his divine mouth, which will never make one feel satiated however much one drinks, and make me drink that such that my body doesn’t wither away and remove my ennui.

Fifth pAsuram. She tells them “If I don’t get from his lips, the divine nectar which is meant for me, take droplets of his nectar which spray down when he plays on the flute and smear them on my face”.

*azhilum thozhilum urukkAttAn anjEl enRAn avan oruvan
thazhuvi muzhuvip pugundhu ennaich chuRRich
chuzhanRu pOgAnAl
thazhaiyin pozhil vAy niraip pinnE nedumAl Udhi
varuginRa
kuzhalin thoLai vAy nIr koNdu kuLira mugaththuth
thadavIrE*

kaNNan is a great person who will not manifest his divine form, whether one cries out or worships him, and he will not say “Do not fear”. He has come here,

surrounding me both in the front and in the back, hugging me tightly. Bring the droplets of water which spill from the holes of flute when kaNNan plays, standing behind cows in gardens which are like umbrellas made of peacock feathers. Smear those droplets of water on my face so that it becomes cool.

Sixth pAsuram. Bring at least the particles of soil from under the divine feet of that shameless kaNNan and smear them on my body such that I can sustain my life.

*nadai onRillA ulagaththu nandhagOpan magan ennum
kodiya kodiya thirumAlAI kuLappuk kURu koLappattu
pudaiyum peyaragillEn yAn pOtkan midhiththa adippAttil
podiththAn koNarndhu pUsirgaL pOgA uyir en
udambaiyE*

In this world where all the boundaries have been crossed, I was tortured so much that I couldn't move even a little bit, being absolutely powerless, because of *SrIya:pathi* (consort of Srl mahAlakshmi) who goes by the name of son of Srl nandhagOpar, without any mercy and being selfish. Gather the powders of soil on which that shameless kaNNan's divine feet had walked and apply them on my body from which the life has still not ebbed.

Seventh pAsuram. She tells them that even if he does not come to her on his own, if they could take her to him, that is acceptable and tells them to do it.

*veRRik karuLak kodiyaAn than mlmldhu AdA ulagaththu
veRRa veRidhE peRRa thAy vEmbEyAga vaLarththALE*

*kuRRamaRRa mulai thannaik kumaran kOlap
paNaiththOLOdu
aRRa kuRRam avai thIra aNaiya amukkik kattIrE*

In this world where the order of emperumAn, who has garuda as his victorious flag, cannot be crossed, yaSOdhA, who is his mother, has brought him up without any benefit for others, just like the bitter neem fruit. Bind my bosoms very firmly with that youthful emperumAn's shoulders which are like the branches of a *kaRpaga* (wish-fulfilling) tree such that my bosoms which do not have any fault of liking someone else other than him, will have their fault of leaving me and existing exclusively for him, removed.

Eighth pAsuram. If I see him, who is boycotting me, I will uproot my useless bosoms and throw them on his chest, thus ridding me of my sorrows.

*uLLE urugi naivEnai uLaLO ilaLO ennAdha
koLLai koLLik kuRumbanaik kOvarththananaik
kaNdakkAI
koLLum payan onRu illAdha kongai thannaik
kizhangOdum
aLLip paRiththittu avan mArvil eRindhu en azhalai
thIrvEnE*

He is not asking “Is she alive or is she dead?” about me who is existing with my mind melted and wounded. He has taken away all my possessions. If I see that kaNNan who does evil things for me, I will uproot these useless bosoms and throw them at his chest, relieving me of my sorrows.

Ninth pAsuram. When people nearby told her to enjoy emperumAn who is her antharyAmi (residing inside her and controlling her), she says “I should enjoy him with this form; I do not wish to enjoy him in other means and in any other way”.

*kommai mulaigal idar thlrak kOvindhaRku Or kuRREval
immaip piRavi seyyAdhE inip pOych cheyyum thavam
thAn en?
semmai udaiya thirumArvil sErththAnElum oru gyAnRu
meymmai solli mugam nOkki vidai thAn tharumEl miga
nanRE*

Instead of engaging in a private servitude for kaNNan with my well risen, stout bosoms in this birth itself, what is the purpose of going to another place and carrying out penance? If he hugs me with his affectionate, divine chest which is present only for embracing his followers, it will be good. If he looks at me one day and tells me truthfully “You are not needed for me” it will be even better.

Tenth pAsuram. She completes the decad by saying that those who learn this decad will experience only happiness, unlike her.

*allal viLaiththa perumAnai Ayar pAdikku aNiviLakkai
villi pudhuvai nagar nambi vittuchiththan viyan kOdhai
villaith tholaiththa puruvaththAL vEtkai uRRu miga
virumbum
sollaith thudhikka vallArgaL thunbak kadaluL thuvaLArE*

ANdAL has eye brows which have defeated bow [in their beauty and curved appearance], has amazing qualities

and is the divine daughter of periyAzhwAr who is the leader of SrlvillipuththUr. Those who are capable of singing these pAsurams compiled by her mercifully with insatiable love on kaNNan who had done lot of mischiefs in Srl gOkulam and become famous for that and who is like the auspicious lamp of Srl gOkulam, will not be sorrowful in the ocean of samsAram.

padhinAngAm thirumozhi – patti mEyndhOr



In thiruppAvai, ANdAL had established *prApyam* (end benefit) and *prApakam* (means to achieve it). Since she did not get the end benefit then itself, she became perplexed and in nAchchiyAr thirumozhi, fell at the feet of kAman (deity for love) initially. After that, she went for the early morning bath (*paninIrAttam*); tried her hand at

completing the circle for finding if her wish would get fulfilled; heard the words of cuckoo; desired to see emperumAn in person but since it did not fructify, enjoyed him in her dreams, sustaining herself; enquired from Srl pAnchajanyAzhwAn about the divine nectar of emperumAn's divine mouth; enquired about emperumAn with clouds, sent those clouds as messenger to him; became sorrowful after seeing that flowers which were blossoming, reminded her of emperumAn, told how they tortured her; reminisced on how she was born as a girl, and still not finding emperumAn, she consoled herself that he will come for the sake of periyAzhwAr, felt sorrowful since he didn't come even for that; prayed to those who were nearby to somehow take her to places where he dwelt; asked them to bring articles such as vestment, garland etc to sustain herself; even then emperumAn did not come.

Though she was born in the *prapanna kulam* (clan of those who had surrendered to emperumAn) the reason for her condition is her excessive affection for emperumAn. emperumAn was also waiting for her to attain the state of *paramabhakthi* (existing if united with emperumAn and perishing if separated). She too, like nammAzhwAr, is aiming to attain emperumAn even if she has to compel him. Due to the overflowing of this sorrow, she is mercifully saying in this padhigam “*kaNdlrE*” (as if one person is asking a query) and “*kaNdOmE*” (as if the other person is responding).

Looking at her attempts, can we say that she is trying means other than emperumAn to attain him? No, we cannot say that. This condition of hers has resulted only

because of her excessive love for emperumAn, the great quality of emperumAn and her inability to bear the separation from him; she has not done these acts [mentioned in the first paragraph] as an attempt to follow other means. That will not align with her *svarUpam* (basic nature). Those who are thinking of emperumAn as the means will never think of other means.

First pAsuram. Leaving aside his experience in paramapadham, he incarnated here so that he could enjoy the excessive butter in Srl gOkulam and marry nappinnaip pirAtti. In line with his desire, he roamed around *vrundhAvanam* (brindhAvan) and attained greatness.

*patti mEyndhOr kArERu baladhEvaRku Or klzhk
kanRAY*

ittlrittu viLaiyAdi ingE pOdhak kaNdIrE?

ittamAna pasukkaLai inidhu maRiththu nlrUtti

vittuk koNdu viLaiyAda virundhAvanaththE kaNdOmE

kaNNan, who was unique and like a black colored bull, used to roam around all the places without any restraint. He was the unique, obedient younger brother of baladhEvan (balarAman). He used to carry out various activities as a channel for his happiness and playing. Have you seen those? We have seen kaNNan in vrundhAvanam, calling out his favourite cows by their sweet names, taking them to drink water, letting them to graze and playing.

Second pAsuram. She says that they had seen him wearing the *vanamAlai vaijyanthi* (divine garland) and playing with his friends in vrundhAvanam.

*anunga ennaip pirivu seydhA AyarpAdi kavarnthuNNum
kuNungu nARik kuttERRai gOvarththananaik kaNdlrE?
kaNangaLOdu minmEgam kalandhArpOla vanamAlai
minunga ninRu viLaiyAda virundhAvanaththE kaNdOmE*

Have you seen kaNNan who separated from me such that I became sorrowful, seizing Srl gOkulam and enjoying, having the smell of butter all over him, looking like a young bull and nourishing the cows well? We have seen him, playing with his friends in vrundhAvanam with the whitish *vanamAlai* [divine garland] on his blackish divine form, similar to lightning and cloud appearing together.

Third pAsuram. She says that they saw kaNNan in vrundhAvanam, with garudAzhwAr spreading his wings [in the sky] as an umbrella for him and carrying out *kainkaryam*.

*mAlAyp piRandha nambiyai mAIE seyyum maNALanai
ElAp poygaL uraippAnai ingE pOdhak kaNdlrE?
mElAI parandha veyil kAppAn vinadhAI siRuvan
siRagennum
mElAppin klzh varuvAnai virundhAvanaththE kaNdOmE*

Have you seen around this place kaNNan who incarnated with the affection towards cowherd girls as his divine form, who is the affectionate bridegroom and who tells ill-fitting lies? We have seen emperumAn in vrundhAvanam with garuda spreading his wings in the

sky like a canopy such that the scorching rays from sun do not fall on the dark divine form of kaNNan.

Fourth pAsuram. She enjoys emperumAn looking like a splendrous elephant calf.

*kArththaN kamalakkaN ennum nedungayiRu paduththi
ennai
Irththuk koNdu viLaiyAdum Isan thannaik kaNdlrE?
pOrththa muththin kuppAyap pugarmAl yAnaik kanRE
pOI
vErththu ninRu viLaiyAda virundhAvanaththE kaNdOmE*

emperumAn has his divine eyes which are like cool lotus flowers, which have blossomed on dark clouds. Have you seen sarvESvaran emperumAn who, with those eyes which are like a long rope, ensnared me, pulling my heart towards him and playing? We have seen him in vrundhAvanam, like a huge elephant calf which has a covering made of pearls, has radiance and is playing with perspiration all over the body [she is equating the droplets of perspiration to a covering made of pearls]

Fifth pAsuram. She says that emperumAn donning his divine *plthAmbaram* (yellow coloured vestment) was roaming in the street, like a little dark cloud with a streak of lightning across it.

*mAdhavan en maNiyinai valaiyil pizhaiththa panRi pOI
Edhum onRum koLaththArA Isan thannaik kaNdlrE?
pIdhaga Adai udai thAzhap perungAr mEgag kanRE pOI
vIdhiyAra varuvnai virundhAvanaththE kaNdOmE*

Have you seen the great sarvESvaran who is the consort of Srl mahAlakshmi, being very sweet like a bluish gem for me, being proud like a boar which has escaped from a net, not giving away anything which is in his possession to anyone? We have seen emperumAn in vrundhAvanam with his divine yellow coloured vestment hanging low splendrously, dark and stout like a small cloud, mercifully filling up the street.

Sixth pAsuram. She says that they had seen him with his black divine form with reddish effulgence, similar to the sun rising from udhayagiri (mountain from where sun rises).

*dharumam aRiyAk kuRumbanaith than kaich chArngam
adhuve pOI
puruva vattam azhagiya poruthamiliyaik kaNdIrE?
uruvu kariyadhAy mugam seydhAy udhayap
paruppadhaththin mEI
viriyum kadhIrE pOlvanai virundhAvanaththE kaNdOmE*

Have you seen emperumAn who does not know an entity called mercy, who is constantly engaged in doing mischiefs, who is beautifully decorated with his divine eye brows looking like the bow SARnga which is on his hand, and who does not exist in congruence with his followers? We have seen him at vrundhAvanam who looks like the sun coming out of the mountain over which it rises, since he has reddish effulgence on his dark divine form.

Seventh pAsuram. She says that they have seen emperumAn coming amidst his friends in

virundhAvanam, just like ether which is together with its gathering of stars.

*poruththam udaiya nambiyaip puRam pOI uLLum
kariyAnai
karuththaip pizhaiththu ninRa akkarumA mugilaik
kaNdlrE?
aruththith thArA kaNangaLAI Arap perugu vAnam pOI
viruththam peridhAy varuvAnai virundhAvanaththE
kaNdOmE*

Have you seen kaNNan who is an apt swAmy (lord), who has his heart too darkened like his divine form [does not have any mercy], who is different from my thoughts and who is like a black, huge cloud? We have seen that emperumAn who is in a large crowd with his friends, just like the sky which is full of stars which are desired by those who are desirous of worldly pleasures, at vrundhAvanam.

Eighth pAsuram. She says that they have seen emperumAn with his beautiful tresses shining on his divine shoulders, and playing.

*veLiya sangu onRu udaiyAnaip pldhaga Adai udaiyAnai
aLi nangudaiya thirumAlai AzhiyAnaik kaNdlrE?
kaLi vaNdu engum kalandhARpoL kamazh
pUnguzhalgaL thadandhOL mEI
miLira ninRu viLaiyAda virundhAvanaththE kaNdOmE*

Have you seen kaNNan, who has the whitish, incomparable Srl pAnchajanyam (divine conch), having the divine yellow coloured vestment, having mercy, having the divine disc and being the consort of Srl

mahAlakshmi? We have seen him at vrundhAvanam with his beautiful tresses which are fragrant as if beetles, which are joyous having drunk honey, have spread on all the sides, hanging splendidly on his divine shoulders.

Ninth pAsauram. She says that they have seen emperumAn who was hunting demons in forests, in vrundhAvanam.

*nAttaip padai enRu ayan mudhaLAth thandha naLir
mAmalar undhi
vlttaip paNNi viLaiyAdum vimalan thannaik kaNdlrE?
kAttai nAdith thEnuganum kaLiRum puLLum udan
madiya
vEttai Adi varuvAnai virundhAvanaththE kaNdOmE*

Have you seen the puritan emperumAn, who created the residence of navel with the huge flower, asking *prajApathis* (those who created the world) such as brahmA, telling them “Create the worlds” and who enjoyed the juice of playing? We have seen kaNNan, who hunted down the demon dhEnukan, the elephant, kuvalayApIdam and the demon bakAsuran [in the form of stork] in forests such that they got killed instantaneously.

Tenth pAasuram. She completes the decad by saying the benefit for those who meditate on this padhigam always is that they will be with emperumAn inseparably, carrying out kainkaryam to him.

*parundhAtkaLiRRukku aruL seydhA paraman thannai
pAriN mEI*

*virundhAvanaththE kaNdamai vittuchiththan kOdhai sol
marundhAm enRu tham manaththE vaiththuk koNdu
vAzhvArgaL
perundhAL udaiya pirAn adikklzhp piriyAdhenRum
iruppArE*

These pAsurams have been mercifully composed by ANdAL who is the divine daughter of periyAzhwAr, about her having been able to worship the sarvESvaran, who had showered his grace on Srl gajEndhrAzhwAn (elephant) who has stout legs, at vrundhAvanam in this world. Those who meditate on these pAsurams in their minds as the antidote for the disease of birth, will get to carry out permanent kainkaryam at the great, divine feet of emperumAn, without separating ever.

*SrlmathE ramyajAmAthru munIndhrAya mahAthmanE |
SrlrangavAsinE bhUyAth nithyaSrlr nithya mangaLam ||*